

THE ECLECTIC REVIEW,

For JULY, 1809.

Art. I. *A Treatise of the Properties of Arches and their Abutment Piers :* containing Propositions for describing geometrically the Catenaria, and the Extradosses of all Curves, so that their several Parts and their Piers may equilibrate ; also, concerning Bridges, and the Flying Buttresses of Cathedrals. To which are added, in Illustration, Sections of Trinity Church, Ely ; King's College Chapel, Cambridge ; Westminster Abbey ; Salisbury, Ely, Lincoln, York, and Peterborough Cathedrals. By Samuel Ware, Architect. Royal 8vo. pp. xii. 62. 19 folding Plates. Price 10s. 6d. J. Taylor ; Longman and Co. 1809.

IT would be a very entertaining and instructive employment, for a man of leisure, with the requisite acquirements, to trace the progress of arch-building and its gradual modifications, from its first rude origin to the present time. Arches are observed in the most ancient buildings of Greece, such as the temple of the Sun at Athens, and that of Apollo, at Didymas : but these arches were not intended as roofs to any apartment, or as part of the ornamental design ; they were concealed in the walls, covering drains or other necessary openings ; nor have we found any *real* arches, such, we mean, as were meant to be seen while they were constructed for purposes of utility, in any monuments of ancient Persia. No trace of an arch is to be seen in the ruins of ancient Egypt : there are, it is true, in the Pyramids, two galleries whose roofs consist of many pieces ; but it is manifest from the construction that the builder had no notion of the nature of an arch ; they can no more be called *arched-vaultings*, than many of the Egyptian wide rooms which are covered with a single block of stone. The Greeks appear intitled to the honour of the invention, so far at least as relates to bridges and aqueducts. The *arched dome* seems to have had its origin in Etruria. This kind of dome, it is conjectured, arose from its fitness for the accommodation of augurs, whose business it was to observe the flight of birds. Their stations for this purpose were *templa*, so called *a templando*, 'on the summits of hills.' To shelter an augur from the weather, and at the

same time allow him a full prospect of the country around him, no building was so proper as a dome set on columns. In the later monuments and coins of Italy and Rome, it is common to find the Etruscan dome and the Grecian temple combined: the celebrated Pantheon was of this form, even in its most ancient state. The arch is very frequent in the *magnificent* buildings of Rome, after the Roman conquests, such as the Coliseum, the Dioclesian baths, and the triumphal arches; where elegance of form was manifestly an object of attention. It will be seen that our opinion does not coincide with that of M. Dutens respecting the *very* early origin of the scientific construction of the arch: indeed, we conceive, that his citations, numerous as they are, cannot produce conviction in any mind accustomed to estimate the value of evidence.

But this kind of inquiry, however interesting, cannot be pursued here. Mr. Ware, by directing his attention to the *theory* of arches, naturally calls ours thither: and, as it is a subject which but seldom exercises the talents of either our mathematicians or our architects, we shall perhaps be excused by the general reader, if, for the sake of our scientific friends, we indulge in a short disquisition on the present occasion.

The simplest possible case of a covering to an edifice, that of a block of stone placed horizontally upon the top of two parallel vertical walls, gives little scope for the investigations of theorists. Let but the block hang over sufficiently and equally on the exterior side of each wall; and no weight, short of that which would crush the wall or the block, would by its vertical pressure on the middle of the roof endanger the structure. But, instead of a single block, suppose there were two equal ones which are to be set in a sloping direction from the top of each wall, and to meet in an angle or edge in the midway between the two walls: then it is evident, that some care will be requisite in the adjustment of the magnitude and weight of the blocks, their angle of inclination to the horizon, &c. that the lateral pressure, or thrust, should not be sufficient to force out the walls from their vertical position, and thus overset the whole. Conceive the sloping blocks separated by a horizontal block placed between them, so as to operate upon all below like a wedge, and the condition of equilibrium will again be changed. And if a fourth block be interposed, so as to give the whole the shape of what is now called a *kirb* roof, those conditions will of course receive another alteration. Let other blocks or stones be conceived superposed in a variety of ways,—so, for example, as to make the structure assume the shape of a polygon or a curve beneath, while it has a horizontal right line above; and the conditions of equilibrium will become still more complex. Not

the business of a scientific investigator is to establish some general principle of operation, which shall be universally applicable to all possible cases, the most complex as well as the most simple; and shall always ensure a result on which the practical architect may rely.

It was not till near the end of the seventeenth century, when the Newtonian mathematics opened the road to true mechanical science, that mathematicians directed any part of their attention to the theory of arches. Dr. Hooke gave the first hint of a principle, when he affirmed that the figure into which a chain or rope, perfectly flexible, will arrange itself when suspended from two hooks, becomes, when inverted, the proper form for an arch constituted of stones of uniform weight and size. The reasoning on which he grounded his assertion is, simply, that the forces with which the parts of the standing arch press mutually on each other in the latter case, are precisely equal and opposite to those with which they pull each other in the case of suspension. This principle, incontrovertibly true as far as it goes, was farther extended by Dr. David Gregory, in No. 231 of the Philosophical Transactions, for 1697, who also pointed out the way by which it may be applied to all possible cases. But the principle of the extension was misunderstood by some subsequent investigators, especially by Mr. Benjamin Martin, who, in the discussions that took place relative to the proper form to be given the arches of Blackfriar's bridge, contended that they should be simple catenaries. Martin did not consider, that though an arch of equal voussoirs might be thus balanced, it would be totally unfit for the purposes of a bridge, which requires much other masonry to be placed over the arch to fill up the space to the road-way; and that this superincumbent mass must necessarily destroy the equilibrium previously subsisting in the unloaded arch. It is hence obvious, that the theory of the simple catenary could never prevail much among real mathematicians.

The second method, which kept its reputation among theorists for a long time, though it was not acted upon by practical men, was deduced from the consideration of the arch-stones being frustums or parts of wedges. Accordingly, the mathematical properties of the wedge were introduced into the science, and employed to establish the theory of balanced arches. Yet, it is easy to perceive that, unless the various stones in the arch were perfectly smooth, and free from friction, this theory, however specious, would not admit of an application to real practice. For, so far from the arch-stones being kept in their places only by forces perpendicular to their butting sides, and having full liberty to slide along those sides, as in the wedge theory, the sides are left

rough, so rough, indeed, that the friction between two contiguous blocks is at least equal to half their mutual pressure; and, further, are cemented and locked together by bars of iron, &c. so that they are prevented from the possibility of sliding, and sustained in their places in the arch by forces that act in directions very oblique, nay often perpendicular, to those which the wedge theory requires. Besides, in the wedge method, as well as in the catenarian, since there is much ponderating matter above the arch, the balance must necessarily be destroyed, unless it be regulated by other principles. In order to obviate this difficulty, some theorists have conceived that the voussoirs should increase gradually from the crown of the arch to the abutments, so as to fill up all the necessary space between the intrados, and extrados: but an arch thus constructed is still liable to the objection stated above, arising from friction and adhesion of surfaces: in addition to which there are many *practical* objections, upon which we cannot here enlarge. Notwithstanding all this, however, the wedge-theory was taught successively by La Hire, Parent, Varignon, Bellidor, Riou, Muller, and Samuel Clark; and prevailed, till its absurdity was shewn by Emerson in England, and by Bossut on the continent, nearly 40 years ago. A recent attempt was made to revive this exploded theory, by the late Mr. George Atwood, who, a short time before his death, after his faculties had been impaired by a paralytic stroke, published two inaccurate, obscure, immethodical, and excessively inelegant pamphlets on arches, according to this false theory. We mention the decay of Mr. Atwood's mental powers at this period, that no person, who reads these pamphlets and is able to appreciate their worthlessness, may suffer himself on that account to think meanly of Mr. Atwood's talents.

The third method, that has been devised for the theory of arches, establishes an equilibrium among all the *vertical* pressures of the whole fabric, contained between the soffit of the arch and the road-way, or other natural summit of the structure. The best judges and most skilful engineers and architects now acknowledge this theory to be the only true one, because it ensures an equilibrium in the whole of the ponderating matter, by making an equality at every point of the curve, between all the adjacent pressures, when reduced to the tangential directions, or those perpendicular to the joints, which are every where supposed at right angles to the curve, as the practice requires them to be. The most general deduction from this theory is, that *if the height of the wall incumbent on any point of the intrados is directly as the cube of the secant of the curve's inclination to the horizon at that point, and inversely as the radius of curvature*

there, all the *voussoirs* will endeavour to split the arch with equal forces, and will be in perfect equilibrium with each other. This flows directly from the principle laid down by David Gregory, when he affirmed that, if arches of other forms than the common catenary are supported, it is 'because in their thickness some catenary is included.' The same theorem has been deduced in various ways, and applied to almost all the modifications of cases, by Emerson in his *Miscellanies*: Dr. Hutton, in his little tract on *Bridges*; Bossut, in his *Mecanique*; Mascheroni, in his *Nuove Ricerche sull' equilibrio delle Volte*; Prony, in his *Architecture Hydraulique*, tome 1; and O. Gregory, in the first volume of his *Mechanics*. The theory has likewise been correctly stated in the article *Arch* in the *Supplement to the Encyclopædia Britannica*, and in the article *Bridge* in Rees's *New Cyclopædia*.

Mr. Ware, to a critique on whose book we must now proceed, seems to have heard or read some very indistinct account of the three theories we have described; and, with a strange propensity toward error, to have indulged a disgust for the true theory, but a singular love for the two which are now exploded. These, if we rightly understand him, he wishes to incorporate into one. He does not seem aware that their materials are too heterogeneous to admit of union. This is far from being marvellous; for he has brought to the study of arches, no other of the essential requisites than *industry*; of mathematical knowledge he is deplorably deficient. We regret that some friend did not whisper in his ear, that no smatterer in mathematics can safely approach the theory of arches.

Mr. Ware's book is divided into introductory definitions and remarks, and four sections. In the first are described the general laws of motion; in the second, we have propositions relative to arches of equilibration; the third relates to the catenary; and the fourth to abutment piers of equilibration, bridges of many arches, and the flying buttresses of cathedrals. In the introductory remarks, our author gives an extract from David Gregory's memoir on the catenary, to no other end, that we can perceive, than to prove that he does not comprehend the meaning of that illustrious author. He says that Gregory, in affirming that 'if an arch of any other figure than a common catenary is supported, it is because in its thickness some catenary is included', draws a true inference from false premises. Now, we affirm that the conclusion is drawn from true premises; and we are convinced that no man, who comes to the inquiry with the requisite preliminary knowledge, will agree with Mr. Ware on this point. He goes on, however, to say, that 'if the actions

of an inverted catenaria be equal by gravitation, as they must be to retain their situation, then every joint in a chain is equally liable to be broken by the gravitation of the parts; but the contrary is evident from experience: therefore, the inverted curve of a catenaria, composed of equal rigid polished spheres in a plane perpendicular to the horizon, cannot keep its figure.' Without stopping to animadvert upon the remarkable peculiarity of a man, who adopts the catenary in his subsequent investigations, reasoning *against* it in his introductory observations, we may state that this reasoning is erroneous; the *equal* forces of which Mr. Ware speaks are vertical; while the forces tending to break the chain are in the tangent of the curve at the point of junction of the links, and therefore vary with the obliquity of the tangent. Any portion of a catenary is kept in its position by three forces, viz. the tensions at its extremities and its weight, the two former acting in the directions of the respective tangents, the latter vertically. Had Mr. Ware known this, he would have saved himself much trouble, and spared us the task of pointing out his blunders. The introduction contains several others; but we have not room to enlarge upon them.

The first section contains five propositions, *three* of which exhibit errors. In prop. 3, our author says, 'If one body acts against another body by any kind of force whatever, it exerts *that* force in the direction of a line perpendicular to the surface whereon it acts.' Now we say, that when the direction is oblique to the surface, it is not '*that* force' which is exerted, but a very different one. Mr. Ware's demonstration here contradicts his proposition. In the 4th proposition it is affirmed, that 'The force wherewith a *rolling* body descends upon an inclined plane is, to the force of its absolute gravity, by which it would descend perpendicularly in a free space, as the height of the plane is to its length.' This is not true; the proposition does not apply to a *rolling* body, but to one *sliding without friction*; and we would advise Mr. Ware to hesitate about his proposition, till he can find such bodies with which to erect an arch.

We are next informed, 'that the difficulty of moving bodies on a horizontal line arises from the resistance of *cohesion*, and that of continuing the motion, from the resistance of friction.' This is not correct. The difficulty of moving bodies arises from *inertia*: it is the difficulty of *penetrating* bodies which arises from *cohesion*. Before we can admit the remaining proposition in this section, our author must shew how he makes *weights* act in the oblique directions of which he speaks.

But mistakes thicken as we proceed; and in the second

section on arches of equilibration, we are so surrounded with them we know not how to cut our way out. The demonstration of the 6th proposition (the first in this section) is the pure quintessence of absurdity. We would ask Mr. Ware, who can of course turn to his own diagrams,—Does *de*, fig. 14, express or represent the weight of the voussoir *Vbde*? Does the line joining the centres of gravities of two contiguous voussoirs intersect the faces in contact perpendicularly to *de*, *de*, &c.? How can the pressures of the voussoirs be referred to their proper positions without knowing the places of their centres of gravity? Where would there be room for the piers, according to Mr. Ware's theory, which makes the distance (at the spring of the arch) between the extrados and the intrados, infinite in a horizontal direction? How happens it that what he here speaks of as 'theoretically true' is not 'experimentally true'?

In the 7th proposition we are told, that certain voussoirs 'the moment liberty of motion should be given them, would turn on *de*, as a centre, and fall in the direction *ac*.' Such is our obtundity of perception, that we cannot conceive how they could manage to turn on a centre and fall vertically at the same time. But again Mr. Ware informs us, that, according to the wedge theory, 'no arch of equilibration can have either a horizontal extrados or intrados.' This is contrary to his own hypothesis in this very proposition; and contrary to *fact*. Mr. Atwood computed the size of the voussoirs for an arch with a horizontal extrados; and Professor Vince has a model made conformably to Atwood's computation with lubricous wedges, which he exhibits in his lectures, and the experiment succeeds perfectly. Prop. 8 we hardly know how to examine, on account of its obscurity: but it must be erroneous, because it depends upon Prop. 6, which is egregiously incorrect. The author also reasons in a very loose illegitimate way from the circle to the other conic sections; and then informs us that his 'results are in opposition to those of Dr. Hutton', a circumstance, we conjecture, which will not very deeply mortify that distinguished mathematician.

The third section is devoted to the catenary. And here we find that the author is still the same identical Mr. Ware, who has amused us with so many blunders in the preceding sections: he triumphantly establishes his claim to consistency of character. First we learn, that 'when a chain is free to move at every connection, and forms a curve, a force acts at each extremity A, B, of the chain forming the catenaria, and *there only*.' Of course, when such a chain breaks, as Mr. Ware has told us at page 8 it will do, it *breaks without a cause*. But this is not all the interesting information our

author has to communicate about the catenary. He says it 'is *multilateral*.' If we ask, what it will be if the catenary is formed of a flexible *cord*,—Mr. Ware's reply would be, 'The impropriety of calling the same figure both multilateral and a curve, is excused by a reference to the circle as a precedent.' We submit; for who has not heard of a *multilateral circle*? The ninth proposition gives what Mr. Ware calls a simple mode of constructing the catenary,—by describing a figure which, when drawn, will *not* be a catenary: for when the generating curve is a circle, (which our author here adopts) we have the ordinate $y = (r + 2a) \tan \phi$, a multiple of a tangent; which will therefore become infinite in the lower parts of the curve; contrary to the nature of a catenary, which *must* be formed of a finite line.

In the fourth section, on the abutment piers of equilibration, the preceding errors are combined with one another, and with fresh ones which Mr. Ware's inexhaustible fertility produces in almost every possible variety. He mistakes intersection for *bisection*: he proves himself as ignorant of the theory of piers, as he is of that of arches: he again makes no use of the centre of gravity in his estimation of pressures; nor does he attend to any distinction, however essential in this branch of the inquiry, between equilibrium of translation and equilibrium of rotation. In one of his propositions he misunderstands and misapplies the general principle, so judiciously introduced by Mr. Mylne in forming the arches and piers of Blackfriars bridge. He also inquires what depth piers should be sunk 'in *solid rock*;' from which we conclude that our author's acquaintance with the practice of arch-building, is about as extensive and profound as his knowledge of the theory. If the rock be solid and immovable, the *sinking* of the pier in it is useless; if it be not solid, there want other data. And in either case the directions given in the proposition stand for nothing, because they depend upon those in prop. 10, which are impracticable.

After all this, our author breaks another lance with Dr. Hutton and the true theory of equilibration. As to the worthy Doctor, we really tremble for him on this occasion. *He* has nothing to prepare him for the combat, should he be inclined to enter upon it, but a competent acquaintance with the practice, and a *considerable* one with the theory: how, then, can he venture to stand against Mr. Ware, who, we conclude, from what he says about *solid rock*, knows very little of the practice of arch-building, and certainly *nothing* of the theory? With regard to what Mr. Ware urges against arches of equilibration, according to the received theory, we can safely assure him that many powder magazines and other structures have been erected in conformity with that theory,

during the last thirty years, *not one of which was ever known to fail*: that no arch can be formed, more convenient for passage underneath it, than an equilibrated arch to a horizontal extrados, and that a circular or elliptical intrados, extending about sixty degrees on each side of the vertex, requires a very elegant and convenient extrados.

We have now done with Mr. Ware's errors; on which, indeed, we should not have dwelt so long, had it not been for the air of positivity with which they are delivered as the most incontrovertible truths, and because we think it probable that the book will fall into the hands of many persons who have even less knowledge of mathematics than Mr. Ware himself. It remains for us to speak of the only part of the work, that we think interesting and valuable. Eleven of the plates exhibit vertical sections of some of the principal Gothic structures in England. They are mere outline engravings; but the figures are laid down accurately to scale, and shew several of the peculiarities of the stone and roof-work of those buildings. Some of them are defaced by Mr. Ware's strange vagary of the inscribed catenary; yet, notwithstanding this, they cannot fail to be gratifying to those judicious admirers of the architecture of the middle ages, who can trace the advantages of the arcades with which the buildings of those times are pierced, and who love to dwell upon the union of taste and science, which is manifested in making the ornamental tracery *essential* to the stability of the structure, and which could thus raise a building to the skies, with small stones such as a man might carry to the top on his shoulder. Should the work reach a second edition, (and we really wish, notwithstanding its numerous blemishes, that it may) we would advise the author to cancel nearly the first sixty pages, to substitute instead of them some of Dr. Matthew Young's judicious inquiries relative to the Gothic arch,* and to increase the number of his drawings; giving transverse sections through the turrets as well as through the buttresses; also longitudinal sections, and ground and horizontal sections, on the latter of which the groin-work or vaulting of each roof should be projected. This, we are aware, would be a work of labour; but it would be of immense utility, and would be far more honourable to our author than writing upon theories which surpass his comprehension. Such an undertaking would be sure to meet with adequate encouragement. We might gather from it much information on the structure of Gothic roofs, the mode of distributing and counteracting their thrust and pressure, &c. which no individual now possesses, yet which would be of the utmost value, in improving the practice, as well as the science, of architecture.

* See Transactions of the Irish Academy for 1789.

Art. II. *The Works of the Rev. John Newton*, late Rector of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London. Published by Direction of his Executors. 12mo. 10 vols. Price 4l. 10s. ; 8vo. 6 vols. price 2l. 14s. fine 3l. 12s. Johnson. 1808.

WHEN the body of a deceased individual has possessed any remarkable qualities,—if it has walked further, talked louder, or lived longer than others, we understand that it is not unusual for the learned assembly in Surgeons' Hall to depute some of its members, to institute a scrutiny on it when dead, to which, while living, it would have been very unwilling to submit. Now there are some literary characters, who, in like manner, while living, are exempted by particular circumstances from critical dissection. And such we conceive to be in some measure the case of the popular preacher. If he is a man of piety, if he wields with address the various instruments of the rhetorician, if he commands his audience, and rouses or melts them at his pleasure, we have neither the courage nor the cruelty to try his performance by the stubborn test of criticism. We are apt to sacrifice our judgement to our feelings; and suffer ourselves to conclude that what *does* good, *is* good, and cannot be mended by critics. But when death has silenced the voice of the preacher, when we can no longer associate his labours with their immediate consequences, when the man is perished and nothing survives but the author, our critical acumen revives, and we issue forth to our work calm and unbiassed.

Such is the state of mind with which we approach this edition of Mr. Newton's works. The man indeed is not forgotten, for the memory of the just shall never perish. But we now contemplate him sufficiently at a distance, not to be awed into unlimited approbation by his personal claims upon us. Our feelings are no longer likely to triumph over our critical independence, or to bias our suffrage.

As only the last of these volumes contains any matter new to the public, we shall not enter into a minute examination of the first five. Instead of this, we shall make some general observations on Mr. N. as a divine and an author; and then subjoin a few particular remarks on his sixth volume.

One of the first qualities with which we think an impartial examiner of these volumes will be struck, is their *originality*. Mr. N. plainly thought for himself. In many other individuals of that school in religion to which he belongs, and indeed of every other school, there is a sort of hereditary statement of doctrines and arguments. Points are defended by the same texts, and illustrated by the same images, from generation to generation. Like the early Christians, divines seem, as

to this particular, to have all things in common. Now we will not venture to affirm that Mr. N. defines more clearly, or reasons more strongly, than his competitors; but his positions and his reasonings are his own. If therefore the distinction of the poet be just—

‘ Knowledge dwells

In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own;’

the author is plainly a wise man. At all events, we confess ourselves refreshed by a labourer in the field of divinity, who breaks up new soils, even though they be somewhat less fruitful than the old. The contrary practice has too generally prevailed, and men have made the genius and industry of the old writers purvey to the indolence of the moderns. We well know, indeed, that Addison maintains the opposite side of the argument; and that he recommends to younger divines to borrow, not only the arguments, but the discourses, of the elder clergy. But let the actual state of the Church of England speak for us. If, which is the fact, the advice of this great critic has been followed; and if, which is no less the fact, a general dearth of original composition prevails in the Establishment; if few sermons are brought to the press, and still fewer deserve to go there; if there is scarcely a single writer whose sermons can be ranked among the classics of the day; we conceive these are incontestable proofs that Mr. Addison has, in laying down this maxim, ill consulted for the dignity and interest of that church of which he was a member.

Nor, indeed, is the accession of literature to religion, the only advantage, arising from an author labouring to coin from his own mint, and to cast the money of his own stamping into the general treasury. On any other plan, there is a danger, not only of topics and arguments, but of opinions and errors, becoming hereditary. And more than this, the general tendency of receiving our opinions in religion as it were by legacy, or embracing by wholesale the principles of a party, is, to form a systematic divinity, more formal, curious, nice, and dogmatical than the Scriptures warrant. It rather squares the Scriptures to its preconceived opinions, than the opinions to the Scriptures.

If, then, these various evils are in any degree mitigated by an opposite course, religion owes much to the man who will simply examine his Bible, and give us the thoughts of an honest mind upon its contents. Even then, indeed, we shall occasionally be wearied with common place; but, as a reward, we shall often, as in the present instance, have our toils cheered by a little original matter, and theology freed from party trammels and the bigotry of systems.

Another quality very discernible in the writings of this author, is a certain *manliness*, with which he both meets and acknowledges the difficulties of a subject; contending with them, where they are not insuperable, and honestly submitting to them, where they are. This feature strongly characterized some sermons we lately examined; and in proportion as it prevails, it is the feature of a just, as well as hardy mind. The opposite errors are both common, and dangerous. There are some minds that have neither courage, nor industry, to pursue a subject as far as they lawfully may; there are others that have not honesty to confess the point at which they are checked. But in many of the letters of Mr. N., and in some of his sermons, the reader will find many delicate and profound topics otherwise handled. Indeed, we think that the form of many of these compositions indicates a mind neither too indolent, nor too weak, for investigation. Many of the sermons, and letters, are essays, or rather treatises, upon distinct subjects. This species of composition entails a necessity for *going through* a subject; a task which an indolent mind will not undertake, nor a feeble mind execute. We remember the satisfaction which Johnson expressed in the company of Thurlow: 'The man,' says he, 'fairly *puts his mind* to yours.' It is the same feeling which accompanies us through many pages of the volumes before us. The author fairly *puts his mind* to the subject; and, in many instances, either teaches us the way to victory, or the duty of submission.

Another quality which must recommend the writings of this author to the attention of the public, is the spirit of *toleration* and *charity*, which breathes through every page. He decidedly takes for himself the Calvinistic side of the much controverted topics in religion. But he has charity and moderation enough to discover, that men may safely, and even usefully, enlist themselves on the other side. It is true, indeed, that, in stating his own individual case, he sometimes imagines he could have been happy under the influence of no other system; and this may occasionally give a dogmatical air to his statements. But when he fairly litigates the points, when he reasons upon general principles, when he calculates, not for himself alone, but for the world, he fully admits that an Arminian may be both virtuous and happy. Now this feature of his religious character, however appropriate to the mildness and reserve of the scripture, however consonant (as we apprehend) to the tenor of the Church articles and liturgy, is by no means universal amongst the clergy of the Establishment. For as, on the one hand, her Arminian members too generally suspect their Calvinistic brethren,

so, on the other hand, many Calvinists (who constitute a large proportion of the pious clergy) have little toleration for the Arminians. It is forgotten that Arminius and Calvin were agreed upon what should be esteemed the essentials in Religion; that the evangelical Arminian holds no sort of alliance with the Pelagian or Arian; that he builds on the same rock with the Calvinist—salvation by grace through faith, and that faith the gift of God. We ourselves have listened to sweeping censures upon the subject, which ill became the followers of that Master who ‘maketh men to be of one mind in a house.’ May the lamp of an almost extinguished charity be kindled over the ashes of Mr. Newton; may Arminians learn from him, how to reverence the creed of their opponents; and Calvinists, how to adorn their own.

A fourth quality which characterizes the writings of this author, is *affection*. Mr. N. was such a Christian, as we could suppose formed by the preaching of St. John, or by the constant study of his Epistles. He seems fully to have acted under the influence of that principle, ‘If a man love not his brother, whom he has seen, how can he love God whom he hath not seen?’ Evidences of the prevalence of this spirit of affection, meet the reader at every page. In his sermons, we see the father counselling his children, or the shepherd guiding his sheep. There is no letter, even to his ordinary friends, which is not more or less warmed by the rays of his affection. And perhaps genuine feeling scarcely ever found more ardent language, than that employed in the letters to his wife. It is this property in the mind of Mr. N. which endeared him to his people while living, and which embalms his memory when dead. Whether in the exercise of their public functions, or in the discharge of their domestic duties, love should preside in the conduct of the ministers of Christ. As to public instruction, it is probably true, as Cowper says, that very few men are scolded into Christianity. Or, if rougher instructions sometimes prevail, still it is unquestionable, that, on the whole, souls are oftener won, than driven. And as in public life it is the great instrument of success, so in domestic life it is the chief ornament of Christian profession. We have sometimes been disposed to think, that there is a tendency, in certain religious circles, to mix up a sort of stoicism with their Christianity. In order to fit the mind for religion, it is thought necessary to extirpate every thing human in it. The love of the brethren is thought an encroachment upon the love of God; or, if any love to mankind is received, it is a sort of circumference without a centre, a love which embraces the species without regarding the individual. It is forgotten, on this hypothesis, that, as human beings, every

thing that is human ought to be dear to us; that Christians, in this respect, are men of like passions with others; that Christ himself wept for Lazarus, and that one disciple is particularized, whom 'Jesus loved.'

It is in this light that the letters of Mr. N. to his wife, (however ill some of them may be calculated for a general scrutiny) particularly delight us. We rejoice to see an example, where religion is employed, not to annihilate, but to regulate the affections; where the laborious fulfilment of public duties is not esteemed a discharge in full for the petty offices of affection; and where the best Christian appears to be equally distinguished as the warmest friend, and as the tenderest husband.

Before concluding what we have to say in commendation of these volumes, we must add something in praise of the *style* in which they are written. We are happy in being able to fortify our feeble applause by the approbation of the poet Cowper; who, in more than one of his letters, bestows the highest praise upon it. To be thus commended, is indeed "*laudari a laudato viro*:" for we question whether, since the days of Addison, any writer has arisen, a more complete master of the polite, courtly, pure, and fluent style, than the Author of "*the Task*." Mr. N.'s style is certainly by no means equal to that of Cowper. It wants his precision, his imagery, and his refinement; it is disfigured, (and if we may so say) sectarized, by an admixture of party phrases; but still it is simple, luminous, fluent, and unaffected. Let his short specimen of Ecclesiastical History be compared with the learned, pious, and accurate, but ill-written history of Milner; and we conceive that almost every reader will think that the last imperfectly supplies the chasm left in literature by the unfinished work of our author. It is probable, indeed, that his reading was not sufficiently extensive to have pursued his task, after the canon of scripture deserted him; but so far as style is concerned, we imagine that few men could have discharged the office of an ecclesiastical historian with greater success.

After this statement, we think ourselves warranted in saying, that the writings of Mr. N. have claims to more than an ephemeral reputation. And if they ought to live after him they probably will; we have therefore little doubt, that as long as a taste for serious religion, and for pure and simple composition prevails, his works will not want readers. But having thus done justice to his merits, we think it due to our readers and ourselves, to state candidly what we conceive to be the drawbacks from the commendation already bestowed. And here we shall, as before, first touch upon the character and prin-

principles of the author, as generally exhibited in these volumes; and then make a few additional observations upon his style.

In the first place, then, we are not sure that there is not occasionally something of an *enthusiastic* cast in the volumes before us. For instance, we think Mr. N. had a somewhat more *definite* belief in the agency and superintendence of *invisible agents*, than the Scriptures appear to sanction. Neither did he, we conceive, sufficiently distinguish between the *operation* of the *Spirit* in these days, and in the æra of miracles. A *dream* had for him almost the same authority that it had for St. Paul, who lived in the days of wonders, in days when God in a variety of ways 'conversed with man.' That evidence for the truth of Christianity, which originates in the persuasion that its principles *have changed us*, is sometimes stated by him to be stronger than that which arises from any other source. There is, besides, a more frequent introduction of the word *mystery*, as applied to religion, than we can thoroughly approve. We apprehend that there is a strong tendency in the mind to mistake its own conceits in religion, and indeed sometimes its own errors, for the evidence of superior illumination from heaven. And we are not sure that the author does not occasionally betray symptoms of this infirmity.

The ardour of mind by which Mr. N. was characterized, is the source of these errors; and perhaps the one is scarcely ever to be found wholly unalloyed by the other. For ourselves, we feel little disposed to be harsh critics of those faults in diction and sentiment, into which the energy of an ardent mind is apt to betray it. In works of taste, we are richly paid for the trifling inaccuracy and intemperance, which usually accompany the sallies of unbridled genius. And in religion, when the error is not capital, similar allowances must be made. These observations, however, are designed, not to unsay, but to qualify, the blame we have intimated.

In the next place, we esteem it a considerable drawback on the merits of Mr. N. as a divine, that he is not always sufficiently careful of the tendency of his statements and reasonings. It is, for instance, the constant practice of the Scriptures, so to couple 'faith' with 'works,' that the most careless readers can scarcely ever fail to discover that the one is the only satisfactory evidence of the other. Our author, on the contrary, not from a disregard to works, (for no writer can more imperatively press their necessity) but from his eagerness to lay the foundation, sometimes finds neither time nor place to describe the superstructure. It is also the method of Scripture, we conceive, not indeed to limit the ope-

rations of divine grace, but to promise it to the use of certain means, and to press the use of these means with proportional solicitude. Some of the writings of our author, on the contrary, and particularly his '*Memoirs*,' have, we fear, a tendency to inculcate that lazy species of religion, which expects the end, without employing the means. Again, according to our views of the Scripture, it estimates growth in grace more by outward improvement than by inward experience, or at least never separates the two. The author, on the contrary, even in his three* celebrated letters on the subject, appears to reverse the rule. Our objection to the claims of B. would be, that the world would neither *see* nor *feel* that he is better than A.

Now, although it is certainly a mitigation of faults such as these, that, if committed in one part of a work, they are corrected in another; although it is an arduous task never to advance positions without their proper guards; although it is next to impossible continually to recur to our first principles, still much vigilance is to be exercised upon these points. The caution of the Scriptures, in universally linking conduct to principle, must be imitated. It must be remembered that there is a tendency in men, to put names for things, to mistake a belief in conversion for conversion itself, and a belief in repentance for reformation.

Our only remaining objection is of less importance. It is to the repetition of matter and argument contained in these volumes. Our former commendation of Mr. N.'s independence and originality of thought must be received with some qualification. An author should think as long as he writes, and should read as well as think. Now in both these duties we conceive Mr. Newton to have been deficient. He did not indeed borrow his first notions on divinity, from any school or individual; but he soon began, we apprehend, to borrow from himself. Having once thought and decided upon a particular topic, he seems to have deemed his literary duty discharged; and the reader is condemned afterwards to hear the same opinion justified, or exposed, in the same words. This is particularly the case in the Letters: and though it should be contended that variety is not essential in letters addressed to different individuals, this provides no apology for presenting them all, by publication, to the eyes of the same individual. His Sermons also are liable to this objection. The same idea recurs perpetually in different discourses. One sentiment is sure to be followed by the same train of sentiments; so that he who sees the first, might, without prophecy, announce the last.

* Grace in the ear, blade, &c.

But Mr. N. not only ceased to think too soon; he appears never to have read enough. In his Memoirs, and other parts of his writings, he often speaks too contemptuously of human literature. He appears himself (and he is said by his Biographer, *) to have made little preparation for the pulpit; and to have sanctioned the same negligence in others. In our view, this is a capital error. There was a period in Christianity, indeed, when it was promised to its preachers, that God would give them what they should say; but if this be urged as an apology for indolence, let it be remembered, that, at the same period, they were directed also to take neither purse nor scrip. If therefore men appropriate one part of the text to themselves, they should take the other; and be as little anxious to provide themselves food and clothes, as they are to procure themselves learning. The resemblance of their case to that of the apostles in this respect, however, is not in general so readily perceived. On the whole, in an enlightened age, it behoves the ministers of the Gospel, to fight the battles of Christianity with weapons wrought to as high a polish, as those in the hands of their adversaries. Learning is not to be substituted for religion. Paul is not to be forgotten in our zeal for Plato. Quotations are not, as in the old English divines, to be mustered for parade, but for duty. Whatever aid letters can lend to religion, she is not ashamed to borrow. The acquisitions of every age are to be laid at her feet, and to assist her cause. Wisdom should 'plant,' and industry 'water,' if God is to 'give the increase.'

Having offered these general observations on the works of Mr. N., the length, to which our critique has already extended, will admit of our subjoining only a few remarks on the sixth volume. It consists of letters intended as a sequel to *Cardiphonia*; of papers extracted according to Mr. N.'s direction from periodical publications, and of a copious index to the whole work.

Of the Letters, perhaps it is sufficient to say, that they are scarcely inferior to those with which the public are already familiar. The letters to **** will be read with peculiar interest, as addressed (we conceive) to the poet Cowper; and they supply a chasm, which every reader of Hayley's *Life of the poet* has lamented. These letters would certainly suffer, in comparison with those of Cowper; but then, what letters would not? It is applause which might content any moderate man, and would we are persuaded satisfy Mr. N., that he has caught more of the mantle of the ascended prophet, that

* Vide Cecil's Memoirs.

his epistolary efforts breathe more of the spirit and manner of Cowper, than any in our language. And if the general qualities of the letters intitle them to commendation, their specific object gives them a strong claim upon our gratitude. If a beloved friend pays the debt of nature before us, it is high consolation that no power of medicine was left untried. So, in the case of Cowper, it is no ordinary satisfaction that all the resources of kindness and Christian sympathy were exercised upon him, and that there was found a Levite who did not 'pass by on the other side.'

The 21st letter to Miss ***** will be read with interest by all parents, and may be safely and profitably put into the hands of many children.

The 14 letters to Dr. **** are (we apprehend) those alluded to by Mr. Cecil in his memoirs of Newton, and are very excellent.

Some of the Miscellaneous Papers which follow, are in our author's best style. The 2nd, 3rd, 4th, 5th, that on dress, and the last, appear to us highly deserving of attention.

Among the last series of papers in the volume, that which is intituled Thoughts on the Slave Trade, will not, by his own friends, or the friends of evangelical religion, be deemed the least valuable. The memoirs of his life, originally published by himself, in one respect naturally disappointed the expectation of the friends to religion and humanity. They certainly cannot be charged with touching too lightly his errors of conduct previous to conversion. It might have been expected, that in every confession of sin, and every supplication for pardon, the aid he had lent to the abominable traffic for human bodies on the shores of Africa, would have occupied a prominent place. But no such acknowledgement of guilt, no such expression of abhorrence, no such damnatory sentence on the trade, was pronounced by him, as might have been anticipated in an awakened character. On the contrary, such is the influence of habit, that Mr. N. continued a Captain in the trade, for some time after his change. For this wrong to society, the essay, to which we have referred, endeavours to make reparation. 'If', says he, 'my testimony should not be necessary or serviceable, yet perhaps I am bound in conscience to take shame to myself, by a public confession, which, however sincere, comes too late to prevent or repair the misery and mischief to which I have formerly been accessory. I hope it will always be a subject of humiliating reflection to me, that I was once an active instrument in a business at which my heart now shudders.' Vol. VI. p. 520. God be thanked! this 'rank offence, which smelled to heaven,' is now branded as infamous by the voice of the

XXII

Metal.
procur
R. S.Sev
cupied
active
alread
theory
greate
future

people in Parliament. He who now perpetrates it, must make war against his country, as well as his God, and the natives of Africa. That charter which heaven gave the Africans in common with the rest of mankind, but which the grinding spirit of commerce, and a ferocious tyranny, had wrenched from them, is now restored to them, signed and sealed by the hand of a blushing and penitent nation. Woe be to that government, which shall lay its unhallowed hand upon the ark of universal freedom, which shall make us worse than slaves, by ordaining us to enslave others, which shall in any degree wink at the slightest violation of an act carried by the acclamation of a whole people!

We here close our examination of this edition of the works of Mr. Newton. It is on the whole, we conceive, calculated to add to his reputation, literary and religious. The literary merit of the additional papers is considerable; and his religious system and reasonings are likely to rise in general esteem, by being thus contemplated as a whole. Some of his detached compositions might impress the general reader with an idea, that the author was somewhat rash and somewhat dogmatical: but when his works are thus examined in mass; when it is seen that any rash expression in one page has a counterbalance in another, that every position is furnished with its checks and guards; it will be acknowledged, that scarcely any six volumes in the language are likely to be read with more advantage than those before us. On a dying bed we should, we conceive, rejoice to have written them; and in the chair of criticism we feel it a high privilege, and solemn duty, to commend them to the perusal of our readers.

Art. III. *Philosophical Transactions of the Royal Society of London, 1808. Part II.*

(Concluded from p. 519.)

XXIII. *ELECTRO-CHEMICAL Researches, on the Decomposition of the Earths; with Observations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia.* By Humphry Davy, Esq. Sec. R. S. M. R. I. A. Read June 30, 1808.

Several of the pages of our recent numbers have been occupied with accounts of the brilliant discoveries of this most active and distinguished chemist. The flood of light he has already thrown over some hitherto dark regions of chemical theory, has given a new aspect to the whole science. Still greater advantage, we doubt not, will yet result from his future investigations; which will necessarily lead to consi-

derable modifications in the received theories, and which will ultimately, we trust, render British chemistry, like the philosophy of Newton, the wonder of ages and the glory of our country.

In the paper now before us, Mr. Davy, with a laudable liberality and disinterestedness, brings forward the results of his inquiries while yet imperfect, that other chemists as well as himself may pursue the same train of discovery. With this view, he relates the methods employed for decomposing the alkaline earths; his attempts to procure the metals of the alkaline earths, the properties of which he describes; his inquiries relative to the decomposition of alumine, silex, zircon, and glucine: he explains the production of an amalgam from ammonia, with its nature and properties; and lastly, he exhibits some considerations of general theory, connected with the metallization of the alkalies and the earths.

The results of Mr. Davy's experiments on potash and soda, afforded him the strongest hopes of being able to effect the decomposition both of the alkaline and common earths. But many difficulties occurred in prosecuting the inquiry. The only methods that proved successful, were those of operating upon the earths by electricity in some of their combinations, or of combining them, at the moment of their decomposition by electricity, in metallic alloys, so as to obtain evidences of their nature and properties. From various circumstances which arose in the course of his investigations, it seemed probable to Mr. Davy, that though potassium may partially de-oxygenate the earths, yet its affinity for oxygen, at least at the temperature he employed, was not sufficient to effect their decomposition. He has found, in his researches upon potassium, that when a mixture of potash and the oxydes of mercury, tin, or lead, was electrified in the Voltaic circuit, the decomposition was very rapid, and an amalgam, or an alloy of potassium was obtained; the attraction between the common metals and the potassium apparently accelerating the separation of the oxygen. The idea that a similar kind of action might assist the decomposition of the alkaline earths, induced him to electrify mixtures of these bodies and the oxyde of tin, of iron, of lead, of silver, and of mercury; and these operations were far more satisfactory than any of the others. While engaged in these experiments, by which he detected a metallic substance in *barytes*, *lime*, *strontites*, and *magnesia*, Mr. Davy was informed that Professor Benzelius, in conjunction with Dr. Pontin, had succeeded in decomposing barytes and lime, by negatively electrifying mercury in contact with them; and that in this way they had obtained amalgams of the metals of those earths.

Mr. Davy immediately repeated these operations with perfect success: and, by combining the method of M. M. Benzelius and Pontin with his own, he considerably extended the results. Thus he found that the residuum of the amalgam of barytes appeared as a white metal in colour like silver; that it was fixed at all common temperatures, but became fluid before it attained *red* heat, and did not rise in vapour when heated to redness in a tube of plate glass, but produced a black mass, seeming to contain barytes and a fixed alkaline basis in the first degree of oxygenation. The metal thus obtained is called *barium*. The metal from strontites, called *strontium*, sunk in sulphuric acid, and exhibited the same characters as barium, except in producing strontites by oxygenation. *Calcium*, the metal from lime, has the colour and lustre of silver; but on the admission of air the metal instantly took fire, and burnt with an intense white light into quick-lime. *Magnium*, the metal from magnesia, appeared as a solid having the same whiteness and lustre as the other metals of the earths, and quickly changes to a white powder, which is magnesia. The term *magnium* is appropriated to this metal, because *magnesium* is already applied by Bergman and others to metallic manganese.

Mr. Davy did not arrive at conclusions equally satisfactory, in his inquiries relative to the decomposition of alumine, sillex, zircone, and glucine. He has however described various series of experiments: from the general tenor of their results, and the comparison between the different series, there seems great reason to conclude that alumine, zircone, glucine, and sillex, are, like the alkaline earths, metallic oxydes. Yet the evidences of decomposition and composition are not of the same strict nature, as those that belong to the fixed alkalies and alkaline earths: for it is possible, as Mr. Davy remarks, that, in the experiments in which the sillex, alumine, and zircone appeared to separate during the oxydation of potassium and sodium, their bases might not actually have been in combination with them, but the earths themselves, in union with the metals of the alkalies, or in mere mechanical mixture. And out of an immense number of experiments which he made, but very few gave distinct indications of the production of any earthy matter.

M. M. Benzelius and Pontin found that mercury negatively electrified in contact with solution of ammonia, expands to four or five times its former dimensions, and becomes a soft solid which reproduces ammonia and quicksilver when exposed to air or water, evolving hydrogen in the latter fluid. On repeating this important experiment, Professor Davy found that considerable time was required to form an amalgam with

50 or 60 grains of quicksilver, in contact with a saturated solution of ammonia; and this amalgam became greatly changed even in the time required for removing it from the solution. This amalgam at 70° or 80° of Fahrenheit, is a soft solid, of the consistence of butter; at about 32° it becomes firmer, exhibiting itself indeed as a crystallized mass. Its specific gravity is not quite three times that of water. In the air it acquires a crust of ammonia. In water it produces a quantity of hydrogen, equal to about half its bulk, the water becoming a weak solution of ammonia. In muriatic acid gas, there is formed muriate of ammonia, a small quantity of hydrogen being disengaged. The quantity of basis of ammonia combined in 60 grains of quicksilver, does not exceed $\frac{1}{200}$ part of a grain; and to supply oxygen to this scarcely $\frac{1}{1000}$ part of a grain of water is required. The experiments farther furnished a strict proof that ammonia is an oxyde with a binary base. Several other curious properties of the amalgam obtained from ammonia are detailed by Mr. Davy, but we have not room to recite more than the following:—Mercury by combination with about $\frac{1}{1200}$ part of its weight of new matter is rendered a solid, *yet has its specific gravity diminished from 13.5 to less than 3*, and retains all its metallic characters; its colour, lustre, opacity, and conducting powers remaining unimpaired. This property of ammonium leads Mr. Davy to his considerations of general theory, from which we shall quote a passage or two, and conclude.

‘The general facts of the combustion, and of the action of these new combustible substances upon water, are certainly most easily explained on the hypothesis of Lavoisier; and the only good arguments in favour of a common principle of inflammability, flow from some of the novel analogies in electrochemical science.

‘Assuming the existence of hydrogen in the amalgam of ammonium, its presence in one metallic compound evidently leads to the suspicion of its combination in others. And in the electrical powers of the different species of matter, there are circumstances which extend the idea to combustible substances in general. Oxygen is the only body which can be supposed to be elementary, attracted by the positive surface in the electrical circuit, and all compound bodies, the nature of which is known, that are attracted by this surface, contain a considerable proportion of oxygen. Hydrogen is the only matter attracted by the negative surface, which can be considered as acting the opposite part to oxygen; may not then the different inflammable bodies, supposed to be simple, contain this as a common element?

‘Should future experiments prove the truth of this hypothesis, still the alkalies, the earths, and the metallic oxides will belong to the same class of bodies. From platina to potassium there is a regular order of gradation as to their physical and chemical properties, and this would probably extend to ammonium, could it be obtained in the fixed form.’ p. 363.

‘Whatever new lights new discoveries may throw upon this subject,

still the facts that have been advanced, shew that a step nearer at least has been attained towards the true knowledge of the nature of the alkalies and the earths.

“ Something has been separated from them which adds to their weight ; and whether it be considered as oxygene, or as water, the inflammable body is less compounded, than the unflammable substance resulting from its combustion.

“ Other hypotheses might be formed upon the new electrochemical facts, in which still fewer elements than those allowed in the antiphlogistic or phlogistic theory might be maintained. Certain electrical states always coincide with certain chemical states of bodies. Thus acids are uniformly negative, alkalies positive, and inflammable substances highly positive ; and as I have found, acid matters when positively electrified, and alkaline matters when negatively electrified, seem to loose all their peculiar properties and powers of combination. In these instances the chemical qualities are shewn to depend upon the electrical powers ; and it is not impossible that matter of the same kind, possessed of different electrical powers, may exhibit different chemical forms.

“ I venture to hint at these notions : but I do not attach much importance to them ; the age of chemistry is not yet sufficiently mature for such discussions ; the more subtile powers of matter are but just beginning to be considered ; and all general views concerning them, must as yet rest upon feeble and imperfect foundations.

“ Whatever be the fate of the speculative part of the enquiry, the facts however will, I hope, admit of many applications, and explain some phenomena in nature.

“ The metals of the earths cannot exist at the surface of the globe ; but it is very possible that they may form a part of the interior ; and such an assumption would offer a theory for the phenomena of volcanoes, the formation of lavas, and the excitement and effects of subterraneous heat, and would probably lead to a general hypothesis in geology.

“ The luminous appearance of those meteors connected with the fall of stones, is one of the extraordinary circumstances of these wonderful phenomena. This effect may be accounted for, by supposing that the substances which fall, come into our atmosphere in a metallic state ; and that the earths they principally consist of are a result of combustion ; but this idea has not the slightest connexion with their origin or causes ’ p. 365.

The extreme importance of many of the particulars stated in this article would tempt us to make several remarks, had we space to indulge in them. But, as the stock of facts increases with rapidity almost daily, and as some of them, such as the decomposition of nitrogen, have not yet been fairly brought before the public, we may suspend our observations with propriety. We shall seize with avidity the succeeding parts of the *Transactions of the Royal Society* ; not doubting that the labours of this indefatigable philosopher, will soon enable us to reason from a stable theory, on many points respecting which the wildest hypotheses are still afloat ; and which can alone be established upon a satisfactory basis, by means of additional discoveries and reasonings like those we have here recorded.

Art. IV. *Zeal without Innovation*; or the Present State of Religion and Morals considered: with a View to the Dispositions and Measures required for its Improvement, &c.

(Continued from p. 511.)

IN our last number, we had occasion to animadvert on the illiberality of this writer toward persons of different persuasions: we now proceed to notice his representations of the state of religion, together with his treatment of that description of the clergy with whom he has been accustomed to associate.

The cause of religion he represents as in a very declining state.

‘Some persons now living,’ he says, ‘can remember the time, when absence from church was far from being so common as it is now become. Then the more considerable heads of families were generally seen in the house of God, with their servants as well as children. This visible acknowledgement of the importance of religion had a good effect on families of inferior condition: the presence of the merchant and his household, brought the tradesman and his family; and the example of the latter, induced his journeymen and out door servants to come to church. But this is not a description of modern habits. In many pews once regularly filled by the entire household to which they belonged, it is now common to see only a small proportion of the family, and often not an individual. Two or three of the younger branches from the female side of the house occasionally attend with, perhaps, the mother; but without the father, and the sons: the father, wearied with business, wants a little relaxation; and to the young men, not suspecting their want of instruction, a rural excursion offers something interesting, while the tranquil service of a church is too tame an occupation for their unexhausted spirits. Nor among the few who attend public worship are they always the same individuals that we see in the house of God. So that it does not appear to be from steady principle, and still less from the influence of parental authority, that some of the family are occasionally there. The children are left to themselves; they may go to church if they choose to do so; they incur no displeasure from the father, they excite no grief in his bosom, if they stay away. There is no disreputation attaching to absence. It falls rather upon the contrary conduct: any uniform attendance on divine worship being frequently considered a mark of imbecility, or dullness.’

‘To account for the thinness of our parochial congregations, some alledge, that there is not a sufficient quantity of naturally attractive circumstances in the ordinary service of the church. But it is observable, that where our liturgy is used in its grandest form, the attendance is as far from being numerous as it is elsewhere. It might be expected, and especially in an age in which a taste for music so generally prevails, that in a metropolis containing near a million of inhabitants, there might be more persons drawn by the grandeur of cathedral worship, to the place where it is performed, than could well be accommodated in one church. The cathedral of London, however, presents no such scene. With a

numerous attendance of ministers, the finest specimens of church-music, and these performed with that effect which professional qualification gives to such compositions, the seats at St. Paul's cathedral are seldom half-filled.' pp. 2—4.

Though we acknowledge the truth of his statement, in a great measure, we are far from drawing from it the inference he wishes to impress. Whenever places of worship are thinly attended, at least in the established church, we have uniformly found it to proceed from a cause very distinct from the general decay of piety; it results from the absence of that sort of instruction which naturally engages the attention and fixes the heart. In one view, we are fully aware a great alteration has taken place: an attachment to the mere forms of religion has much subsided; the superstitious reverence, formerly paid to consecrated places and a pompous ceremonial, has waxed old; so that nothing will now command a full attendance at places set apart for divine worship, but the preaching of the gospel,—or of something, at least, that may be mistaken for it. Instead of concurring with the author in considering this as evincing the low state of Christianity amongst us, we are disposed to look upon it in a contrary light; being fully convinced, that a readiness to acquiesce in the mere forms and ceremonies of religion, to the neglect of that truth which sanctifies the church, is one of the most dangerous errors to which men can be exposed. There is something in the constitution of human nature so abhorrent from the absence of all religion, that we are inclined to believe more are ruined by embracing some counterfeit instead of the true, than by the rejection of true and false altogether. We are not sorry therefore to learn, that the music at St. Paul's is not found a sufficient substitute for 'the joyful sound,' nor a numerous show of ministers accepted, by the people, in the room of 'Christ crucified set forth before them.' Let the truths which concern men's eternal salvation be faithfully taught in that noble edifice, and the complaint of slender attendance will soon cease. In the mean time, of that part of the citizens who might be expected to frequent the cathedral, some are too gay and fashionable not to prefer the music of the theatre and the opera, and some are serious Christians, whose hunger for the bread of life will not be satisfied or diverted by the symphonies of an organ, or the splendor of canonical dresses.

He who is resolved to see nothing but what grows in his own inclosure, may report that 'all is barren,' though the fields around him bloomed like the garden of Eden: and such is the strength of this writer's prejudices, that it is morally

impossible for him to give a just representation of facts. In forming his estimate of the state of religion, he is resolved to look only where he knows nothing is to be seen; and absurdly complains of the want of a crop, where he is conscious the soil has never been cultivated. Effects must be looked for from their natural causes: men do not gather grapes of thorns or figs of thistles, nor are the fruits of Christianity to be expected in the absence of the gospel. Notwithstanding this writer's gloomy prognostications, we have no doubt of the kingdom of Christ making sensible advances, and in support of this opinion we adduce the wider extension of religious truth, the multitude of places where the gospel is preached in its purity, the general disposition to attend it, the establishment of Sunday-schools, the circulation, with happy effect, of innumerable tracts, the translation of the Scriptures into foreign languages, and their more extensive communication to all nations, the formation of missionary societies, the growing unanimity among Christians, and the prodigious increase of faithful ministers in the established church. We presume these facts may be allowed a degree of weight, sufficient to overbalance the thin attendance at St. Paul's. It is not a little surprising, that a writer, who professes to exhibit a correct idea of the religious state of the nation, should pay no attention to these circumstances, or content himself with alluding to them in terms expressive of chagrin and vexation. Regarding the extensive institutions, and the diffusive benefits, which the efforts of serious Christians in different connections have produced, as a contraband article, not intitled to be mentioned in the estimate of our moral wealth, he represents us as generally sunk in spiritual sloth and poverty. We should not learn from this writer, that attempts were making for the universal propagation of Christianity, that translations of the Scriptures were going on in different languages, or that a zeal for the conversion of pagans had occasioned a powerful re-action at home, by producing efforts hitherto unexampled toward carrying the gospel into the darkest corners of the kingdom: we should never suspect, from reading his work, that any material alteration had taken place within the last fifty years, or that new life had been infused into the professing world, beyond what we might conjecture perhaps from certain indirect references, and dark insinuations. Without noticing these facts, he calls upon us to join in pathetic lamentation over the prostrate state of religion, upon no better ground, than the neglect of places of worship where the gospel is not preached, and where there is little to attract attention, beside the privilege of hearing fine music, and seeing fine ministers

for nothing. It is a consolation to us to be convinced, that the state of things is much otherwise than he represents; that more persons are brought acquainted with the glad tidings of the gospel, and more minds penetrated with the concerns of eternity, than at any period since the Reformation.

Thus far we dispute the justice of this author's statement, and are disposed to question the truth of the inference he has drawn from some insulated facts. But this is not the only fault we have to find with this part of his work. He has not only, in our opinion, been betrayed into erroneous conclusions, but has utterly failed in catching the distinguishing features in the aspect of the times, so that his picture bears no sort of resemblance to the original. He has painted nothing; he has only given an account of a particular distortion or two; so that a foreigner would no more be able, by reading his work, to form an idea of the state of religion in England, than of a countenance he had never seen, by being told its chin was too long, or its nostrils were too wide. It must be evident to every one, that the most striking characteristic of the present times, is the violent, the outrageous opposition that is made to religion by multitudes, and the general disposition in the members of the community to take a decided part. To this circumstance, the writer has never adverted. It is impossible to suppose it could escape his attention; we must therefore impute his silence to the well-weighed dictates of prudence, which admonished him of the possibility of betraying himself into inconveniences by such a discussion; nor need we be surprised, notwithstanding his boasted magnanimity, at his yielding to these suggestions, since his magnanimity is of that sort, which makes a man very ready to insult his brethren, but very careful not to disgust his superiors. As we are happily exempt from these scruples, we shall endeavour, in as few words as possible, to put the reader in possession of our ideas on this subject.

The leading truths of revelation were all long retained in the church of Rome, but buried under such a mass of absurd opinions and superstitious observances, that they drew but little attention, and exerted a very inconsiderable influence in the practical application of the system. At the Reformation, they were effectually extricated and disengaged from errors with which they had been mingled, were presented in a blaze of light, and formed the basis of our national creed. As it was by pushing them to their legitimate consequences, that the reformers were enabled to achieve the conquest of popery, they were for a while retained in their purity, and every deviation from them denounced as mena-

cing a revolt to the enemy. The Articles of the church were a real transcript of the principles the reformers were most solicitous to inculcate; and being supported by the mighty impulse which produced the reformation, while that remained fresh and unbroken they constituted the real faith of the people. Afterwards, they underwent an eclipse in the Protestant Church of England, as they had done in the Church of Rome, though from causes somewhat different. The low Arminianism and intolerant bigotry of Laud paved the way for a change, which was not a little aided and advanced by the unbounded licentiousness and profligacy which overspread the kingdom after the Restoration: for it must be remembered that there is an intimate connection between the perception and relish of truth and a right disposition of mind, that they have a reciprocal influence on each other, and that the mystery of faith can only be placed with safety in a pure conscience. When lewdness, profaneness, and indecency reigned without controul, and were practised without a blush, nothing, we may be certain, could be more repugnant to the prevailing taste, than the unadulterated word of God. There arose also, at this time, a set of divines, who partly in compliance with the popular humour, partly to keep at a distance from the puritans, and partly to gain the infidels, who then began to make their appearance, introduced a new sort of preaching, in which the doctrines of the reformation, as they are usually styled, were supplanted by copious and elaborate disquisitions on points of morality. Their fame and ability emboldened their successors to improve upon their pattern, by consigning the articles of the church to a still more perfect oblivion, by losing sight still more entirely of the peculiarities of the gospel, guarding more anxiously against every sentiment or expression that could agitate or alarm, and by shortening the length, and adding as much as possible to the dryness, of their moral lucubrations. From that time, the idea commonly entertained in England of a perfect sermon, was that of a discourse upon some moral topic, clear, correct, and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotions in his hearers; in a word, as remote as possible from such a method of reasoning on righteousness, temperance, and judgement, as should make a Felix tremble. This idea was very successfully realised, this singular model of pulpit eloquence carried to the utmost perfection; so that while the bar, the parliament, and the theatre, frequently agitated and inflamed their respective auditories, the church

was the only place, where the most feverish sensibility was sure of being laid to rest. This inimitable apathy in the mode of imparting religious instruction, combined with the utter neglect of whatever is most touching or alarming in the discoveries of the gospel, produced their natural effect of extinguishing devotion in the established church, and of leaving it to be possessed by the dissenters; of whom it was considered as the distinguishing badge, and from that circumstance derived an additional degree of unpopularity. From these causes, the people gradually became utterly alienated from the articles of the church, eternal concerns dropped out of the mind, and what remained of religion was confined to an attention to a few forms and ceremonies. If any exception can be made to the justice of these observations, it respects the doctrines of the Trinity and the Atonement, which were often defended with ability, though in a dry and scholastic manner, and the discussion of which served to mark the return of the principal festivals of the church; while other points not less important, such as the corruption of human nature, the necessity of the new birth, and justification by faith, were either abandoned to oblivion, or held up to ridicule and contempt. The consequence was, that the creed established by law had no sort of influence in forming the sentiments of the people, the pulpit completely vanquished the desk, piety and puritanism were confounded in one common reproach, an almost pagan darkness in the concerns of salvation prevailed, and the English became the most irreligious people upon earth.

Such was the situation of things, when Whitfield and Wesley made their appearance; who, whatever failings the severest criticism can discover in their character, will be hailed by posterity as the second reformers of England. Nothing was farther from the views of these excellent men, than to innovate in the established religion of their country; their sole aim was to recal the people to the good old way, and to imprint the doctrine of the articles and homilies on the spirits of men. But this doctrine had been confined so long to a dead letter, and so completely obliterated from the mind by contrary instruction, that the attempt to revive it met with all the opposition which innovation is sure to encounter, in addition to what naturally results from the nature of the doctrine itself, which has to contend with the whole force of human corruption. The revival of the old, appeared like the introduction of a new religion; and the hostility it excited was less sanguinary, but scarcely less virulent, than that which signalled the first publication of Christianity. The gospel of Christ, or that system of truth which was

laid as the foundation of the reformation, has since made rapid advances, and in every step of its progress has sustained the most furious assault. Great Britain exhibits the singular spectacle of two parties contending, not whether Christianity shall be received or rejected, but whether it shall be allowed to retain any thing spiritual; not whether the articles and homilies shall be repealed, but whether they shall be laid as the basis of public instruction. Infidelity being too much discredited by the atrocities in France to hope for public countenance, the enemies of religion, instead of attacking the outworks of Christianity, are obliged to content themselves with vilifying and misrepresenting its distinguishing doctrines. They are willing to retain the Christian religion, providing it continue inefficient; and are wont to boast of their attachment to the established church, when it is manifest there is little in it they admire except its splendor and its emoluments. The clerical order, we are sorry to say, first set the example; and, since evangelical principles have been more widely diffused, have generally appeared in the foremost ranks of opposition. This is nothing more than might be naturally looked for. With all the respect we feel for the clergy, on account of their learning and talents, it is impossible not to know that many of them are mere men of the world, who have consequently the same objections to the gospel as others, together with some peculiar to themselves. As the very attempt of reviving doctrines which have been obliterated through their neglect implies a tacit censure of their measures, so, wherever that attempt succeeds, it diminishes the weight of their ecclesiastical character. Deserted by the people, and eclipsed in the public esteem by many much their inferiors in literary attainments, they feel indignant; and if, as we will suppose, they sometimes suspect their being neglected has arisen from their inattention to important truths and indispensable duties, this increases their uneasiness, which, if it fails to reform, will inevitably exasperate them still more against those who are the innocent occasions of it. It is but fair to acknowledge, that in conducting the controversy they have generally kept within decent bounds, have often reasoned where others have railed, and have usually abstained from topics hackneyed by infidels and scoffers. But they cannot be vindicated from the charge, of having, by a formal opposition to the gospel, inflamed the irreligious prejudices of the age, obstructed the work they were appointed to promote, and emboldened others, who had none of their scruples or restraints, to outrage piety itself. The dragon has cast from his mouth such a flood of heresy and mischief, that Egypt in the worst of her plagues was not

covered with more loathsome abominations. Creatures, which we did not suspect to have existed, have come forth from their retreats, some soaring into the regions of impiety on vigorous pinions, others crawling on the earth with a slow and sluggish motion, only to be tracked through the filthy slime of their impurities. We have seen writers of every order, from the Polyphemuses of the North to the contemptible dwarfs of the Critical Review; men of every party, infidels, churchmen, and dissenters,—a motley crew, who have not one thing in common, except their antipathy to religion,—join hands and heart on this occasion: a deadly taint of impiety has blended them in one mass, as things, the most discordant while they are *living substances*, will do perfectly well to putrefy together.

We are not at all alarmed at this extensive combination; we doubt not of its producing the most happy effects. It has arisen from the alarm, the great enemy has felt at the extension of the gospel; and, by drawing the attention of the world more powerfully to it, will ultimately aid the cause it is intended to subvert. The public will not long be at a loss to determine where the truth lies, when they see, in one party, a visible fear of God, a constant appeal to his oracles, a solicitude to promote the salvation of mankind; in the other, an indecent levity, an unbridled insolence, an unblushing falsehood, a hard unfeeling pride, a readiness to adopt any principles and assume any mask that will answer their purpose, together with a manifest aim to render the scriptures of no authority, and religion of no effect.

Having so often alluded to the 'evangelical clergy', we shall close this division of our remarks, with exhibiting a slight outline of the doctrine by which this class of the clergy are distinguished. The term *evangelical* was first given them, simply on account of their preaching the gospel; or, in other words, their exhibiting with clearness and precision the peculiar truths of Christianity. In every system there are some principles which serve to identify it, and in which its distinguishing essence consists. In the system of Christianity, the rules of moral duty are not intitled to be considered in this light, partly because they are not peculiar to it, and partly because they are retained by professed infidels, who avow without scruple their admiration of the morality of the gospel. We must look then elsewhere, for the distinguishing character of Christianity. It must be sought for in its doctrines,—and, (as its professed design is to conduct men to eternal happiness,) in those doctrines which relate to the way of salvation, or the method of a

sinner's reconciliation with God. There are some, we are aware, who would reduce the whole faith of a Christian to a belief of the Messiahship of Christ, without reflecting that, until we have fixed some specific ideas to the term Messiah, the proposition which affirms him to be such contains no information. The most discordant apprehensions are entertained by persons who equally profess that belief; some affirming him to be a mere man, others a being of the angelic order, and a third party essentially partaker of the divine nature. The first of these look upon his sufferings as merely exemplary; the last, as propitiatory and vicarious. It must be evident then, from these views being at the utmost distance from each other, that the proposition that Christ is the Messiah conveys little information, while the import of its principal term is left vague and undetermined. The Socinian and Trinitarian, notwithstanding their verbal agreement, having a different object of worship, and a different ground of confidence, must be allowed to be of different religions. It requires but a very cursory perusal of the Articles of the established church, to determine to which of these systems they lend their support, or to perceive that the deity of Christ, the doctrine of atonement for sin, the guilt and apostacy of man, and the necessity of the agency of the Spirit to restore the divine image, are asserted by them in terms the most clear and unequivocal. This question stands quite independent of the Calvinistic controversy. Are the clergy, styled evangelical, to be blamed for preaching *these* doctrines? Before this can be allowed, the Articles must be cancelled by the same authority by which they were established; or it must be shewn how it consists with integrity, to gain an introduction to the church, by signifying an unfeigned assent and consent to certain articles of religion, with the intention of immediately banishing them out of notice. The clamour against the clergy in question, cannot, without an utter contempt of decency, be excited by the mere fact of their being known to hold and inculcate these doctrines; but by the manner of their teaching them, or the exclusive attention they are supposed to pay them to the neglect of other parts of the system. The measure of zeal they display for them, they conceive to be justified, as well by a view of the actual state of human nature, as by the express declaration of the inspired oracles. Conceiving, with the compilers of the articles, that the state of man is that of a fallen and apostate creature, they justly conclude that a mere code of morals is inadequate to his relief; that having lost the favour of God by his transgression, he requires not merely to be instructed in the rules of duty, but in the method of

regaining the happiness he has forfeited; that the pardon of sin, or some compensation to divine justice for the injury he has done to the majesty of the supreme Lawgiver, are the objects which ought, in the first place, to occupy his attention. An acquaintance with the rules of duty may be sufficient to teach an innocent creature how to secure the felicity he possesses, but can afford no relief to a guilty conscience, nor instruct the sinner how to recover the happiness he has lost. Let it be remembered, that Christianity is essentially a restorative dispensation; it bears a continual respect to a state from which man is fallen, and is a provision for repairing that ruin which the introduction of moral evil has brought upon him. Exposed to the displeasure of God and the curse of his law, he stands in need of a Redeemer; disordered in his powers, and criminally averse to his duty, he equally needs a Sanctifier. As adapted to such a situation, much of the New Testament is employed in displaying the character and unfolding the offices of both, with a view of engaging him to embrace that scheme of mercy, which the divine benignity has thought fit to exhibit in the gospel. The intention of St. John, in composing the evangelical history, coincides with the entire purpose and scope of revelation: *'These things are written,'* said he, *'that ye may believe that Jesus is the Christ, and that, believing, ye might have life through his name.'* Whoever considers that, upon every hypothesis except the Socinian, Christianity is a provision of mercy for an apostate and sinful world, through a divine Mediator, will acknowledge that something more is included in the idea of preaching the gospel, than the inculcation of moral duties; and that he, who confines his attention to these, exchanges the character of a Christian pastor for that of a fashionable declaimer or a philosophical moralist. If we turn our eyes to the ministry of the apostles, we perceive it to have consisted in 'testifying repentance toward God, and faith in our Lord Jesus Christ;' repentance, which is natural religion modified by the circumstances of a fallen creature, including a return to the path of duty; and faith, which is a practical compliance with the Christian dispensation, by receiving the Saviour as the way, the truth, and the life. Faith and repentance being the primary duties enjoined under the gospel, and the production of these the professed end of the inspired writers, we need not wonder that those, who are ambitious to tread in their steps, insist much, in the course of their ministry, on the topics which supply the principal motives to these duties;—the evil of sin, the extent of human corruption, together with the dignity, power, and grace of the Redeemer. Remembering that the object of repentance is God, they do not, in treating

of sin, satisfy themselves with displaying its mischievous effects in society: they expatiate on its contrariety to the divine nature; they speak of it chiefly as an affront offered to the authority of the Supreme Ruler; and represent no repentance as genuine, which springs not from godly sorrow, or a concern for having displeased God. In this part of their office, they make use of the moral law, which requires the devotion of the whole heart and unfailing obedience, as the sword of the spirit, to pierce the conscience, and to convince men *that by the deeds of it no flesh living can be justified, but that every mouth must be stopped, and the whole world become guilty before God.* The uniform course of experience serves to convince them, that, till a deep impression of this truth be made on the heart, the character of the Saviour, and the promise of pardon through his blood, will produce no gratitude, and excite no interest. In inculcating faith in Christ, they cannot satisfy themselves with merely exhibiting the evidences of Christianity; a mere assent to which upon historical grounds undeniably fails, in innumerable instances, of producing those effects which are uniformly ascribed to that principle in the New Testament,—neither overcoming the world, nor purifying the heart, nor inducing newness of life. They are of opinion, that the external evidences of the Christian religion are chiefly of importance, on account of their tendency to fix the attention on Christ, the principal object exhibited in that dispensation; and the faith on which the Scriptures lay so much stress, and connect with such ineffable benefits, they conceive essentially to involve a personal reliance on Christ for salvation, accompanied with a cordial submission to his authority. Attempting to produce this scriptural faith, in a dependence upon the divine blessing (without which the best means will be unsuccessful), they dwell much on the dignity of his character as the Son of God, the admirable constitution of his person as *Immanuel, God with us*, the efficacy of his atonement and the gracious tenor of his invitations, together with the agency of that Spirit which is intrusted to him as the Mediator, to be imparted to the members of his mystical body. In their view, to preach the gospel is to preach Christ; they perceive the New Testament to be full of him, and while they imbibe that spirit with which it is replete, they feel a sacred ambition to diffuse ‘the savour of his name in every place’.

Let it not be inferred from hence, that they are inattentive to the interests of practical religion, or that their ministry is merely occupied in explaining and enforcing a doctrinal system. None lay more stress on the duties of a holy life, or urge with more constancy the necessity of their hearers, shewing their faith by their works; and they are incessantly affirming, with St. James, that the former without the latter is

dead, being alone. Though in common with the inspired writers they ascribe their transition, from a state of death to a state of justification, solely to faith in Christ previous to good works actually performed, yet they equally insist upon a performance of those works as the evidence of justifying faith; and, supposing life to be spared, as the indispensable condition of final happiness. The law, not altered in its requirements, (for what was once duty they conceive to be duty still)—but attempered in its sanctions to the circumstances of a fallen creature, they exhibit as the perpetual standard of rectitude, as the sceptre of majesty by which the Saviour rules his disciples. They conceive it to demand the same things, though not with the same rigour, under the gospel dispensation as before: the matter of duty they look upon as unalterable, and the only difference to be this, that whereas under the covenant of works the condition of life was sinless obedience, under the new covenant an obedience sincere and affectionate, though imperfect, is accepted for the sake of the Redeemer. At the same time, they do not cease to maintain, that the faith which they hold to be justifying comprehends in it the seminal principle of every virtue, that if genuine it will not fail to be fruitful, and that a Christian hath it in his power to shew his faith *'by his works,'* and by no other means. Under a full conviction of the fallen state of man, together with his moral incapacity to do what is pleasing to God, they copiously insist on the agency of the Spirit, and affectionately urge their hearers to implore his gracious assistance. From no class of men will you hear more solemn warnings against sin, more earnest calls to repentance or more full and distinct delineations of the duties resulting from every relation in life, accompanied with a peculiar advantage of drawing, from the mysteries of the gospel, the strongest motives to strengthen the abhorrence of the one, and enforce the practice of the other. In their hands, morality loses nothing but the pagan air with which it is too often invested: the morality which they enjoin is of heavenly origin, the pure emanation of truth and love, sprinkled with atoning blood, and baptized into an element of Christian sanctity. That they are not indifferent to the interests of virtue is sufficiently apparent, from the warm approbation they uniformly express of the excellent work of Mr. Wilberforce, which is not more conspicuous for the orthodoxy of its tenets, than for the purity and energy of its moral instruction. If we look at the effects produced from the ministry of these men, they are such as might be expected to result from a faithful exhibition of the truth of God. Wherever they labour, careless sinners are awakened,

profligate transgressors are reclaimed, the mere form of religion is succeeded by the power, and fruits of genuine piety appear in the holy and exemplary lives of their adherents. A visible reformation in society at large, and in many instances unequivocal proofs of solid conversion, attest the purity of their doctrines, and the utility of their labours; effects, which we challenge their enemies to produce where a different sort of teaching prevails.

The controversy between them and their opponents, to say the truth, turns on a point of the greatest magnitude: the question at issue respects the choice of a supreme end, and whether we will take 'the Lord to be our God.' Their opponents are for confining religion to an acknowledgement of the being of a God, and the truth of the Christian revelation, accompanied with some external rites of devotion, while the world is allowed the exclusive dominion of the heart: *they* are for carrying into effect the apostolic commission, by summoning men to repentance, and engaging them to an entire surrender of themselves to the service of God through a Mediator. In the system of human life, their opponents assign to devotion a very narrow and limited agency: *they* contend for its having the supreme controul. The former expect nothing from religion, but the restraint of outward enormities by the fear of future punishment; in the views of the latter, it is productive of positive excellence, a perennial spring of peace, purity, and joy. Instead of regarding it as a matter of occasional reference, they consider it as a principle of constant operation. While their opponents always overlook and frequently deny the specific difference between the church and the world; in *their* views the Christian is a pilgrim and stranger in the earth, one whose heart is in heaven, and who is supremely engaged in the pursuit of eternal realities. Their fiercest opposers, it is true, give to Jesus Christ the title of the Saviour of the world; but it requires very little attention to perceive, that their hope of future happiness is placed on the supposed preponderancy of the virtues over the vices, and the claims which they thence conceive to result on the justice of God; while the opposite party consider themselves as mere pensioners on mercy, flee for refuge to the cross, and ascribe their hopes of salvation entirely to the grace of the Redeemer.

For our parts, supposing the being and perfections of God once ascertained, we can conceive of no point at which we can be invited to stop, short of that serious piety and habitual devotion which the evangelical clergy enforce. To live without religion, to be devoid of habitual devotion, is natural and necessary in him who disbelieves the existence of its object; but upon what principles he can justify his con-

duct, who professes to believe in a Deity, without aiming to please him in all things, without placing his happiness in his favour, we are utterly at a loss to comprehend.

We cannot dismiss this part of the subject, without remarking the exemplary moderation of this class of the clergy on those intricate points which unhappily divide the Christian church; the questions, we mean, that relate to predestination and free will, on which, equally remote from Pelagian heresy and Antinomian licentiousness, they freely tolerate and indulge a diversity of opinion, embracing Calvinists and Arminians with little distinction, provided the Calvinism of the former be practical and moderate, and the Arminianism of the latter evangelical and devout. The greater part of them lean, we believe, to the doctrine of general redemption, and love to represent the gospel as bearing a friendly aspect toward the eternal happiness of all to whom it is addressed: but they are much less anxious to establish a polemical accuracy, than to 'win souls to Christ.'

The opposition they encounter from various quarters, will not surprise those who reflect, that they are not of the world, that the world loves only its own, and naturally feels a dislike to such as testify that its works are evil. The Christianity of the greater part of the community is merely nominal; and it necessarily follows, that, wherever the truths of religion are faithfully exhibited and practically exemplified, they will be sure to meet with the same friends and the same enemies as at their first promulgation; they will be still exposed to assault from the prejudices of unrenewed minds, they will be upheld by the same almighty power, and will continue to insinuate themselves into the hearts of the simple and sincere with the same irresistible force.

We hope our readers will excuse the length to which we have extended our delineation of the principles of the clergy styled 'evangelical', reflecting how grossly they have been misrepresented, and that, until the subject is placed fairly and fully in view, it is impossible to form an equitable judgment of the treatment they have met with from the writer under consideration. An examination of the charges he has adduced must be reserved to a future number, and will complete our review of his work.

Art. V. *Memoirs of the Philadelphia Society for promoting Agriculture*, containing Communications on various Subjects in Husbandry and Rural Affairs. To which is added, a Statistical Account of the Schuylkill permanent Bridge. Vol. 1. 8vo. pp. 453. Philadelphia, 1808.

IF, in reviewing the miscellaneous volumes of Communications, which appear from time to time in this country

under the immediate sanction of public authority, and are selected from the united labours of a long established and enlightened body of practical and theoretical agriculturists, we have had occasion to complain of the introduction of much that is irrelevant and obsolete,—it would be unreasonable to expect, in the Memoirs of an infant and private society in a comparatively new country, a more systematic selection of interesting matter. We shall not therefore take any other notice of this obvious fault in the volume which has just reached our hands, than an occasional hint in enumerating the memoirs that are liable to such objections; and we shall proceed to specify the contents, leaving all other general remarks till they present themselves at the close of this article.

Though we have called the Philadelphia agricultural association an infant society, it appears by the preface that 'it was formed in the year 1785, and continued to meet regularly for several years;' and 'published numerous communications from practical men in the newspapers of the day.' The society was, however, 'permitted to fall into a long sleep, but was again revived in the winter of 1804, and now holds regular meetings'. As it is chiefly from the result of their recent labours that these memoirs have arisen, they may fairly be considered as the transactions of an agricultural society in one of its earliest stages.

Some complaints are made of the backwardness of the American government in promoting the objects of the society, and of the neglect which has been shewn of a plan for establishing a state-society of agriculture in Pennsylvania, proposed by petition to the legislature in 1794. 'Public aid', it is said, 'has been so often sought in vain, that private exertions must be redoubled'; but it is not a promising omen of the interest excited by the labours of the society, that none of the premiums, either of those proposed in 1791, or of those proposed in 1806, appear to have been awarded, excepting one gold medal for the manufacture of five hundred weight of cheese made on one farm within the United States. Lists of those premiums, of the members of the society, and of the meagre agricultural library they possess, together with the laws, the outline of the plan proposed to the legislature as mentioned above, and an introductory lecture to a course upon medicine, (treating of the duty and advantages of studying the diseases of domestic animals, and the remedies proper to remove them,) by Dr. Rush, form the preliminary contents.

The first memoir is *On Sheep, By John D. Steele, near Downing town, Chester county, Pennsylvania*; in which the

keeping of sheep is recommended to the American farmers, and the objections made against the practice are answered. The chief objection appears to be the danger they are exposed to, from the nocturnal depredations of dogs. This is a local, and probably only a temporary, evil. Nothing new, that is interesting to the English farmer, can be extracted either from this, or the following paper, II. *On hoven cattle*, by *Richard Peters*.

III. *On rotting flax*, by *Joseph Cooper*, of *New Jersey*. The same mode, which is in general use in Ireland, viz. to steep the flax only a short time (Mr. Cooper says two weeks, but we believe that from eight to ten days is the usual period employed in Ireland), and then to spread it out thinly upon stubble, turning it occasionally till it is considered fit for skutching.—He was taught this mode about 18 years ago by a German servant, who reprobated the practice of leaving the flax in the water till it was sufficiently rotted.

IV. *On peach-trees*. By *Joseph Cooper*, of *New Jersey*.

V. *On ditto*. By *Richard Peters*. These and other papers, relating to the cultivation of peach-trees on a large scale in orchards as a part of husbandry, being local to America, or rather to the southern and some of the middle states, and not offering any thing peculiarly interesting to European horticulturists, will not require further comment.

VI. *On cutting off the Horns of bull Calves*. By *Paul Cooper*, of *Woodbury, New Jersey*. 'The method is, when a calf is about a month old, and the horns have risen above the skin, to cut off the knobs close with a chisel, and with a sharp gouge pare them clean from the bone: then sear the wound, and fill it with sturgeon's oil, or hog's lard'. It is not stated that the horns will not grow after this operation, which, however, must be implied to constitute its utility; and as it may be doubted whether it can be done effectually without giving the animal much pain, it does not seem that the advantage of having hornless bulls is an adequate reason for the practice.

VII. *Departure of the southern Timber, a Proof of the Tendency in Nature to a Change of Products on the same Soil*. By *Richard Peters*. By departure, Mr. Peters means depishment; and in this and another memoir deduces, from the circumstance of pine timber having disappeared in some places, and being succeeded by timber of different descriptions, the hypothesis, that nature is continually changing her products and thus regularly effecting a rotation of crops of her own. From this he argues and advises a due change of crops in agriculture. The experience of the farmer, and the theory of the chemist, suffice to establish the in-

dispensable expediency of a rotation which will draw in turn from the soil the various vegetable pabula it contains, without recurring to the analogy of insulated facts in the grand economy of nature.

IX. *On Smut in Wheat.* By William Young, of Brandywine, Delaware. Remarks on ditto, by James Mease, M. D.

X. *Remarks on the Smut and Mildew of Wheat,* by A. Fothergill, M. D. F. R. S. &c. No new facts or arguments occur in these papers, relative either to the latent origin of the smut, or the various means recommended for preventing it.

XI. *Substitute for Trench ploughing, and a new Mode of putting in winter Grain, and on live Fences.* By Caleb Kirk, near York, Pennsylvania. The two implements, wooden cuts of which accompany this memoir, appear well adapted to be worked with ease, and to stir the ground to a great depth where it is not stony. Mr. Kirk's method of preparing his land for sowing deserves attention.

'I make about ten cuts in the breadth of a rod, not ploughing it in lands, but going along one side of the field, with one horse in the furrow, and returning on the same side of the land or field, with the off horse in the furrow, thus forming one ridge: then going with the near horse in the last made furrow, another ridge is formed, and so on till the field is ploughed. Thus every ridge or row will go from end to end of the field, which will seldom be the case if the field be marked out in lands, and then ploughed by going on one edge of the land and returning on the other, as there is often some small difference in the width of the land, near the finishing, which might make two furrows run into one, and not be so plain a guide to the reapers: and as the shovel plough throws the mould on both sides alike, the ridges will be as fair one way as the other. The cuts or furrows will appear about six or eight inches deep, with a sharp ridge between them. I then sow broad cast, and harrow in the direction of the furrows. Grain sown in this manner has many advantages. The plants stand handsomely in rows, which are a sufficient guide to the reapers, and for sowing clover seed or gypsum; and the whole field being in one entire land, there is less ground lost; the ground moreover is less liable to wash, and the surface is handsomer for mowing than in the common way. A little fine mould generally rolls into the furrow behind the shovel which makes an excellent bed for the grains of wheat to push out their roots in, and the harrow, resting on the ridges, levels them, and throws a proper portion of mould on the grain, nearly as light as if it were riddled. Thus the ground is levelled, but the soil being lighter in the rows where the seed lies, it will settle a little, and the plants being somewhat below the general surface, they are not so subject to injury by alternate freezing and thawing in winter; on the contrary, in the common way, the plants often stand on the very heights, where by a little freezing and thawing the roots are left naked'.

XII. *New mineral Manure for Clover.* By Josiah Reeve, of Rancocas Creek, New Jersey. This manure is described by Mr. Reeve as 'a black sulphuric substance called by us marle;' and it is added that Dr. Seybert, having analysed the substance, found it to be a ferruginous clay. Nothing can be more vague than this description. From its effects being said to be greater than those of double the quantity of any other manure, the substance was well worth more attention; but how *ferruginous clay*, perhaps the most sterile of all soils, can become so productive a manure, we can no more conceive, than how a chemical analysis can be said to have proved any substance to be a *ferruginous clay*, the only necessary apparatus for discovering which are eyes and fingers. We will not take this as a specimen of the state of agricultural chemistry in the United States.

XIII. *Expenses and Profits of a Dairy.* By Algernon Roberts. XIV. *Account of the Produce of Wheat and Rye, during 16 Years in lower Merion Township, Philadelphia County.* By the same. XV. *On live Fences.* By John Taylor, of Port Royal, Caroline County, Virginia. Cedar appears to have been employed by Mr. Taylor for this purpose, and to form strong, durable, and handsome fences. XVI. *Account of a new Pumice Press, with some Remarks upon Cyder making.* By Timothy Matlack of Lancaster. This press, of which a wood cut is given, acts by double levers, both downwards and upwards at the same time, with a pressure from a weight of one hundred pounds, equal to 5,000 pounds. It appears to be simple in its construction, easy in its management, and efficient in its operation; but being manifestly inferior to the screw-press, its chief recommendation, which indeed is not a slight one in the interior parts of America, is 'that any farmer who can handle a saw, an axe, and an augur, can readily make the whole.'

XVII. *On the injurious Effects of Clover to Orchards.* By Richard Peters. XVIII. *New Disease in Wheat.* Sundry Communications. XIX. *Improved Hay-ladders.* By Moses Coates, near Downing Town.—XX. *On Sheep and their Diseases.* By Joseph Capner of Flemington, New Jersey. These four papers are wholly unimportant, and strictly local.

XXI. *On Jerusalem Wheat.* By Dr. John Keemle. This new species of grain, appears to be hardier and more productive than the common wheat. We do not recollect to have elsewhere seen the incident, to which Jerusalem wheat is said to have owed its introduction into Ireland. It appears that a servant of that eccentric character, the late Mr. Whaley, who, for a wager, undertook to walk to Palestine, brought back with him a small sheaf of wheat, and fixed it up as a sign to an ale-

house which he kept for some years after in Dublin. In time it was blown down, and a farmer, who accidentally passed, perceiving a few heads among the straw, picked and planted them. He continued to propagate it until he had several acres of it sown, when he sold the seed at the immense price of ten guineas the stone.

XXII. *On the yellow Water of Horses.* By Richard Peters. This is mostly a detail of experiments made upon four horses of Mr. Peters's, attacked by this disorder, one only of which survived both the distemper and the experiments, and of this one it is candidly stated that 'he had so many medicines administered, and so many external applications were used, that I do not pretend to say what, specifically, performed the cure.'

XXIII. *On Gypsum.* By Richard Peters. This substance, the contested reputation of which has in this country settled into a medium opinion, between the extravagant notions entertained at its first introduction, and the determined opposition of prejudice against its use, was chiefly brought into extensive notice by Mr. Peters, whose opinion of it may be collected from the following passage.

'Thirty-seven years have now (1807) elapsed, since my first acquaintance with the gypsum; and its agricultural uses and properties. During the whole of that period (saving an interval occasioned by the war) I have unremittingly continued the free and extensive use of that substance; and have not, in a single instance, had occasion to repent, that I had used or recommended it.'

Gypsum, it appears, was first applied as a manure in America, in consequence of a communication from Germany in a letter to a Mr. Jacob Barge, from one who had gone over from Pennsylvania to Germany for redemptioners. The writer sent over a specimen of the gypsum, and desired Mr. Barge to seek for land in which it could be found; it was also stated

'that the discovery was then of no long standing in Germany; and that it had been accidentally made by a labourer, employed in mixing stucco mortar, at a large building. He saw that the path used, or made by him, in going from his work to his cottage, threw up a luxuriant crop of clover in the succeeding season, when all other parts of the field exhibited sterility. He attributed this extraordinary vegetation to the dust flying off his clothes; and, in consequence of this idea, he strewed offals of the gypsum near his cottage. The effects of it astonished every spectator, and he received from the *edelman*, or landlord, a reward for divulging the secret.'

Mr. Barge communicated the letter to Mr. Peters, who obtained a bushel of gypsum from a burr-mill-stone maker, which enabled him to begin his agricultural experiments. A

quantity of twenty tons, imported as ballast, and thrown out on a wharf without knowledge of its value, was the first considerable foundation on which they were prosecuted. With this Mr. Barge began pulverizing the gypsum, first in a hand-mill, and afterwards in a horse-mill. The efficacy of the manure being ascertained, the knowledge of it was rapidly disseminated; and from these small beginnings it has become a principal feature in American husbandry.

XXIV. *Account of the Dimensions of American Trees.* By John Pearson, of Darby. XXV. *On Peach-trees,* by Richard Peters. XXVI. *Improvement of Land,* by William Ashford, of Chester County. Recommends lime and plaister, and oxen instead of horses. XXVII. *On the Thickness, Cement, and Materials of Walls of Farm and other Buildings.* By Richard Peters. The prison of Philadelphia, fort Moultrie, the Schuylkill bridge, and old Irish castles, are the buildings commented upon, and have no more to do with any thing relative to rural economy than the walls of Babylon or the pyramids of Egypt. XXVIII. *On Orchards,* by Richard Peters, and a *Letter on the same from William Coxe.* XXIX. *On coarse Flour, brown Bread, and the Force of Habit as it relates to Esculents.* By Richard Peters. Though this paper appears misplaced in a volume purporting to be on agricultural subjects, it is valuable and interesting, containing facts and observations that, in times of scarcity particularly, should be made known and brought home to the lower classes, who are far more fastidious, especially in cities, respecting the fineness or tastefulness of their bread, than the higher ranks. We cannot, however, go the whole length with Mr. Peters, and must decidedly enter a caveat against his eulogium of the Dutch ship bread, which is, in our opinion, the most disgusting compound, of rye-bran and real sawdust, that ever was intruded upon mankind for food. Several appropriate anecdotes are told in the course of this memoir.

XXX. *Herbage and Shrubs spontaneously produced, after Forest Trees burnt, by firing the Woods.* By Richard Peters. XXXI. *On Trench-ploughing,* by the same. XXXII. *Hemlock for live fences,* by the same. The hemlock tree is the *pinus abies Americana*, a species of spruce-fir. Hedges made of it are preferred by Mr. Peters to those of cedar, which are recommended in a former paper. From the description here given, they seem to partake of the nature of yew-tree hedges. XXXIII. *Utility of the Italian Mulberry-tree, and on making Wine.* By Joseph Cooper. XXXIV. *On a three-furrow Plough.* By William Bakewell. XXXV. *On Speltz.* By James Mease, M. D. This variety of wheat is much cultivated in the middle counties of Pennsylvania, and is highly prized. XXXVI. *On*

Draining. By Samuel Dickey. Ten acres of swampy land imperfectly drained by Mr. Dickey, by large and distant open cuts, would have been effectually cured by underdraining; which, however, he seems never to have heard!

XXXVII. *Observations on making and fining Cyder, and Peach-trees.* By Timothy Matlack, Esq. XXXVIII.

Hedges. A postscript to Mr. Taylor's memoir on live fence

XXXIX. *Remarks on the Plan of a Stercorary.* By Richard

Peters. XL. *Account of native Thorns.* By Thomas Ma

XLI. *Growth of Thorns from Cuttings of the Roots.* By Jam

Mease, M. D. In the twenty-third volume of the Transactions

of the London Society of Arts, Mr. Taylor, of Moston near

Manchester, has given an account of his success in the

propagation of thorns by cutting the roots into lengths and

planting them. This mode has been also accidentally dis-

covered in America by a Mr. Armor. The trimmings from

the roots of old thorns which were transplanting, being

thrown carelessly under some earth, began to grow vigor-

ously, and many of the plants were set out. XLII. *De-*

scription of a Kitchen-stove. By Samuel Dickey. With a plate

XLIII. *Changes of Timber and Plants. Races of Animals*

extinct. By Richard Peters. With communications on the

subject from three other gentlemen. The hypotheses which

Mr. Peters and his coadjutors, in these and some preceding

papers, appear to be desirous of establishing, is the *spontaneous*

production, not only of vegetables, but of animals

in all parts of the globe! In every view, we consider them

as disgraceful to the authors. They maintain a hypothesis

completely at variance both with reason and revelation

they evince but very humble qualifications for the arduous

task; and they intrude abstruse, not to add pernicious dis-

quisitions, in a most unsuitable and improper place. The

doctrine of *omne ab ovo* is so consistent with experience, with

philosophy, and with religion, that where we do not imme-

diately perceive the germs whence any novel vegetation

arises, (of which, no doubt, there are many and very aston-

ishing instances), it is worse than folly to have recourse to

gratuitous combination, and call such productions *the native*

children of surrounding circumstances. The dissemination of

plants is an operation of the most expanded and unceasing

though sometimes imperceptible and unaccountable kind.

Seeds of every imaginable form, and size, and property, per-

vade, in innumerable profusion, earth, air, and water. And

they are so bountifully supplied with all the qualities neces-

sary for propagation and preservation, inexhaustible numbers,

indestructible seminality, teguments, hooks, wings, and oars,

that by the aid of the winds, and waters, of birds, and of

insects, a single pair of plants of every species would be sufficient, according to the calculation of Linnæus, to stock the whole surface of the globe, without the intervention of man. A man who writes the language of Bacon and Newton and Boyle should be ashamed, we will not say of the impiety, but of the unphilosophical absurdity, of imagining 'new and spontaneous productions, brought into existence by a new order of things.' If we mistake not, this Mr. Peters is a judge!—as well as Mr. Thomas Cooper, an advocate of the same *belief*! (See *Ecl. Rev.* Vol. II. p. 991.) Whatever may be the *piety* of the English bench, we rejoice that it is not disgraced by such outrages of decorum and public virtue.

XLIV. *Gypsum; whether it is [be] found in the United States.* By Richard Peters. The United States are principally supplied with this article from Nova Scotia. It appears from this paper that it is found in Louisiana, and in some other parts; yet nowhere so as to avail the agriculturists of the old states.

XLV. *Observations on the Peasfly or Beetle, and Fruit-curculio.* By William Bartram.

XLVI. *Memoir upon clearing Land.* By John Taylor, Esq. of Caroline, Virginia. This paper is interesting, as a narrative of the most approved method of breaking up forest-land in America; but can only be locally instructive.

An Appendix contains eleven articles, chiefly extracts from other publications. Amongst them, however, a paper by Joseph Cooper, intitled *Change of seed not necessary to prevent degeneracy*, although it is said to have been 'already published in the United States and in Europe,' has not before occurred to us. It is so curious and important, that we wish it were in our power to insert it entire. From forty years experience, Mr. Cooper combats the generally received opinion that change of seed is necessary to prevent degeneracy. It would be a most desirable information to husbandmen in all countries, if this could be fairly established; and though we cannot give our assent to an opinion so contradictory to general, and to our own individual experience, yet, with the usual tendency of man toward a belief of what he wishes, we are certainly inclined to think, that the recommendation of Mr. Cooper to the farmer 'to select seeds or roots for planting or sowing, from such vegetables as come to the greatest perfection, in the soil which he cultivates,' is a probable, if not a sure means, of attaining the end desired.

The *Statistical Account of the Schuylkill permanent Bridge* concludes the volume. It is but remotely connected with the ostensible object of the Society; nor is it arranged with sufficient skill, to be attractive in any other respect than as

describing a novel undertaking completed under manifold and striking disadvantages. The completion of this structure appears highly creditable to all who were engaged in its plan, and execution; the account is locally interesting, no doubt; but the praise bestowed upon a wooden bridge, that it is *unrivalled by any thing of the kind that Europe can boast of*, is more calculated to gratify the vanity of an American, than to secure the admiration of an engineer.

This volume, on the whole, though it contains little that is novel or entertaining to an European, affords a fair estimate of the state of agricultural improvement in America; in which these first steps make a promise of progressing to a grade, that may, in time, bear to be tested by a comparison with the best agriculture of the world. We have here attempted to improve our style, by copying some peculiarities of American phraseology; but it sits so awkwardly upon us, that we must instantly throw it off, and say in plain English, that though we have experienced considerable pleasure in perusing this work, has arisen more from the expectation of what is likely to follow from such a beginning, than from the intrinsic merit of this first volume.

Art. VI. *Observations on the Historical Work of the Right Honorable Charles James Fox.* By the Right Hon. George Rose. With the Narrative of the Events which occurred in the Enterprize of the Earl of Argyle, in 1685. By Sir Patrick Hume. 4to. pp. 390. Price 1l. 5s. Cadell and Davies. 1809.

IT is presumed that a certain portion of mankind hate the intellectual despotism which is felt to be maintained by pre-eminent talents, in however liberal a spirit they are exerted; and are therefore extremely gratified to see men of ordinary abilities gain an advantage, in any instance, through industry or good luck, over men of the highest genius. To the reading part of this class of persons, the present volume will be peculiarly acceptable; and on the other hand, to those who are tempted absolutely to worship great talents, it will not be a little mortifying, though salutary as a check on idolatry, to see such a man as Mr. Fox write a book to be refuted by such a man as Mr. Rose. The case is made still worse, when we recollect that the illustrious historian was several years in preparing his work; and find the present writer modestly pleading, in extenuation of any imperfections in his own performance, that he was obliged to compose it 'in little more than the same number of weeks,' and that too 'in the midst of almost

unremitting attention to official duties, which take equally from the disembarrassment of the mind as from the leisure of time.' In whatever degree this examiner appears to be successful in the detection of errors in the historian, we are so much more confirmed in the opinion (to which we could not help inclining ever since first hearing of Mr. Fox's undertaking,) that he might have found far better employment for his incomparable talents. It was obvious, and the present publication makes it still more obvious, what loads of old records, and tedious worm-eaten documents, it would be necessary to ransack, in order to do complete historical justice to the period in question; an employment inexpressibly dull, consumptive of time, repressive of eloquence, and productive of diminutive results compared with the quantity of labour. That a person like the writer before us should be so occupied, under some adequate security for his impartiality in exhibiting those results, we think is excellent; and we are most sincerely sorry that such a troublesome pressure of 'official duties' (including of course the really very onerous toil of counting all their emoluments) should have diverted so much of his industry from so proper a department. But to occupy a mind like that of Fox, in such a business, would be, as Burke said, 'to yoke a courser of the Sun to a mud cart.'

The various persons who may, in the present time, be designing each to become the historian of some long period, or some remote nation, will not derive much animation or confidence to their hopes, from seeing how many questions of fact, within the narrow compass of a short modern period of our own history, may be kept in a state of interminable controversy; and that even the extensive and sagacious inquisition of Mr. Fox might fail to collect all the information necessary for such a section of history. It will not be a very gratifying consideration, that half a moderately long life will hardly suffice for the mere purpose of research, unless they should prudently choose a period or country concerning which there are very few documents,—that the correct and decisive evidence, on this and the other doubtful point, perhaps lies in some chest of mouldy papers, which they do not even know to exist,—and that after they shall have bequeathed a splendid performance to posterity, and perhaps made their exit in the proud confidence of immortal fame, somebody that shall be at once inquisitive and dull enough to rummage the said chest, may come and cut up some of their most refined theories, sage reflections, or eloquent declamations, by producing a quotation from some manuscript letter, or memoir, just barely

legible, of Lord A., or Sir William B., the mirrors, in their day, of ministerial or diplomatic wisdom, virtue, and intrigue.

When Fox's interesting posthumous fragment, accompanied by Lord Holland's observations on the anxious and elaborate accuracy of the historian, came into the hands of Mr. Rose, it was very natural that the whole resources of his ample knowledge of our political history should be put in requisition; and that certain feelings respecting Fox and the political principles of which he was the champion, might prompt a renewed and more minute scrutiny into some particular points of the history. Fox's work, besides, in the part which narrates the expedition of Argyle, contains some accusations of Sir Patrick Hume, who was the ancestor of a late Lord Marchmont, who was the particular friend of Mr. Rose, and 'deposited with him, as a sacred trust, all the MSS. of his family, with an injunction to make use of them if Mr. Rose should ever find it necessary.' Of course it has become absolutely necessary, in consequence of Mr. Fox's imputations, to publish some of these papers, especially Sir Patrick's narrative of the expedition. It was impossible that any honest man in England should enjoy peace of mind, till he should have it on Sir Patrick's own word that he was not a factious officer in that expedition, and did *not* contribute to its unfortunate termination. Neither was it possible to suppose, that the events which were taking place in Spain at the time dated at the end of the preface to this work, or the events taking place on the banks of the Danube about the time of its publication, might occupy the public mind too strongly, for it to become deeply interested in hearing of the intimate friendship which subsisted between Lord Marchmont and Mr. George Rose. Every thing, therefore, relating to Sir Patrick Hume, and his descendants, and their friendships, is with the utmost propriety given to the world in this costly quarto. It is one of the calamities of this nation, that there cannot be found and published ample documents relating to every man whose name has been mentioned, and whose conduct has been incorrectly or questionably stated, throughout the whole history of all our civil wars. This would contribute to allay the apprehensions with which we are sometimes visited, lest the good people of England should be impelled, for the pure sake of a little stimulus to the faculties, into another civil war, by the intolerable *tædium vitæ*, occasioned by their having absolutely nothing to read and nothing to do.

With respect to the observations on, the other parts of

Fox's work, we ought to recal any surmise we have inadvertently hinted, as to motives which might be supposed to have induced a staunch political opponent to ransack all manner of records, printed and unprinted, for means of invalidating the statements or reasonings of the historian. It is only, however, in the case of an eminently and notoriously disinterested person, like the present writer, that we can feel ourselves bound to give entire credit, when he represents himself as actuated in such an undertaking by a pure love of truth and the public good. Conformably with so worthy a motive for entering on a work, it would seem that, in this one rare instance, the execution of it has been regulated by a still more conscientiously rigid impartiality, than if the performance animadverted on had *not* been that of an opponent. For, adverting to the unfavourable impression with which the public may receive such a work, from a man who had been very long honoured with the confidence, and enjoyed the *affectionate* friendship of Mr. Fox's political opposer, he is pleased to add, 'I am certain that from this feeling I have been more scrupulous both of my authorities and of my own opinions, than I might have been in commenting on the work of any other author.' This public spirit in the motives, and this annihilation of all party prejudices in the execution, were peculiarly necessary, and are highly acceptable, in a work, which, though professing the utmost admiration of Mr. Fox, and acquitting him of all wilful misrepresentation, rests its chief claim to attention on its engagement to prove, that he habitually contemplated the characters and events of our history through the perverting medium of his favourite political principles.

After all this disturbance given to so many dusty repositories of national and personal records, we will acknowledge our attention and solitudes are too much engrossed by more recent events, and by prospects at present opening, to comprehend how the people of these times should feel any great concern about the principal matters of fact or opinion which this writer contests with the historian. While standing amidst the ruins of Europe,—and while witnessing the rapid dilapidation of that famed constitution, the supposed final consolidation of which has usually been accounted the greatest work of that age, to a part of which the performances of Mr. Fox and this author relate,—we really think that now no questions can well be of more trifling consequence, than whether the execution of Strafford or Charles I was the more illegal,—whether General Monk was the very basest man in

the army, or only about as bad as his neighbours,—whether the money which Charles II. and James received from the French king was for the purpose of corrupting the parliament, or of enabling them to do without it,—and whether the establishment of despotism or of popery was uppermost in James's designs.

There is some matter both of information and amusement, and much good humour, in Mr. Rose's long and desultory introduction. But what delights us above every thing, is some exquisite moral reflection. After exposing the emulation in baseness of the leaders of the Whigs and Tories in the reign of queen Anne, our veteran patriot utters the following observation:—'In truth, the conduct of many of the leaders of both parties affords a disgusting picture of what men may be induced to do by a love of power and of situation.' We cannot express how much we were gratified by this appropriate and Catoic reflection from Mr. George Rose; and by the consideration that, notwithstanding the corruption of these times, there are still some venerable statesmen, whose independence in the senate, and whose self-denial with regard to public emolument, give them an eminent right thus to condemn their corrupt predecessors. The popular cry of the present times has made it a duty, we think, to transcribe for our readers a valuable piece of moral philosophy, by which we have been much edified ourselves.

'Whether in another situation he (Mr. Fox) might have acted according to the demonstration of his principles in his book, cannot perhaps with certainty be asserted; the difference in situation in the individual gives rise to different views from different opportunities of information, without supposing any inconsistency in the change. Every man conversant in matters of state, will be cautious of imputing a fluctuation of mind, or dereliction of principle, to the conduct of a Minister, because it is different from that which in opposition he supposed the best, or argued as the most expedient.' p. xxxiv.

We should be ashamed to think any reader could fail to be convinced, by these observations, that an enlightened and upright man,—who in the month of December judges it a most flagrant treason against a free constitution, or rather an abnegation of its existence, that a regular traffic of sale and exchange should be carried on in seats of parliament, and that to an extent which, combined with corrupt influence, entirely determines the character and measures of the assembly,—may receive, during the ensuing January, on being suddenly appointed a minister, such new lights on the subject, as to be rationally and honestly persuaded, that this same traffic is perfectly consistent with integrity, and is a pure administration of a constitution which, if all that great au-

thorities have said and written about it be not a farce, requires that every man in the House of Commons be freely chosen by the people. We have alluded to this particular point of political conversion, because the passage we have quoted stands in connexion with a complacent and rather proud reference to Mr. Pitt and his principles.

The Observations are distributed in five sections; we will enumerate the principal points argued in them as briefly as possible, and without the smallest attempt to follow the author into any part of the historical research. In the first section he animadverts on Fox's proposition, that the execution of Charles was a less violent measure than that of Lord Strafford; and maintains a contrary opinion, on the ground that the one was only 'an abuse or breach of a constitutional law,' whereas the other was a 'total departure from, or overturning of, the constitution itself.' Without pretending to hold any settled opinion on the degree of justice or iniquity in the judicial proceedings against Charles, and their fatal conclusion, we think nothing can be more idle than thus to pretend to bring, as a bar to those proceedings, that very constitution which the monarch had done every thing in his power, by fraud and by force, to abrogate, so as at length to have driven the nation to take up arms in order either to recover that constitution, or to obtain the power of framing and establishing some other that should better secure their rights. Our author is more successful against that part of Mr. Fox's observations, which alledges the publicity and solemnity of the proceedings against the king, as an extenuation of their injustice. If the condemnation of the king was unjust in abstract morality,—that is, if he had not done any thing in itself deserving the punishment of death, in what mode or by what tribunal soever awarded,—it could then be no palliation of the injustice toward him, that his destruction was effected through a public judicial process rather than a plot of private assassination. Or if, on the other hand, the state of the case was, that, though the king did on the ground of abstract justice deserve the punishment of death, yet the *relative* justice of that punishment, (that is, the justice on the part of the agents of it,) depended on the political character and qualification of the authority that was to pronounce the doom; and if no authority less than a real national tribunal was duly qualified,—then no public formality and solemnity could extenuate the injustice of a court, which pronounced this doom without being thus qualified. That the high court, before which Charles was arraigned, was not really a national tribunal, is asserted by Mr. Fox, where he says, that those judges, though some of them were great and

respectable men, were collectively to be considered as in this instance the ministers of the usurper. But Mr. Rose's reasonings are not perplexed with much of this casuistry. He rests his condemnation of the proceedings against the king, neither on the king's innocence, nor on the circumstance that the court which tried him was to be regarded as rather an instrument of Cromwell, than an assembly truly representing the nation in this instance and acting as the organ of its authority and will. He describes some mysterious *jus divinum* in the ghost of the departed constitution; that constitution, which, if it had not been previously destroyed by the king, must necessarily have perished between the meeting points of the royal and popular arms. It was because this deceased constitution had not furnished forms and precedents for the arraignment of kings, that the appointed court had no authority, and that a real national court would have had no authority, to proceed against the fallen despot, who had strenuously endeavoured the annihilation of liberty.

The correctness of Fox's estimate of General Monk is next discussed, and we have a large quantity of negative testimony and pleading in his defence. It would seem that his advocate regards him as having failed but by a trifle of being

‘That faultless monster which the world ne’er saw;’

but he adopts a language strangely parsimonious of eulogy, when it is considered that the subject of it was the betrayer and seller of his country. ‘The character of Monk,’ he says, ‘does not appear to be so perfect as to justify unqualified praise being bestowed upon his memory: but, &c.’ Now it is certainly possible to conceive crimes which Monk did not commit; he probably did not stab his father, shoot his mother, or poison his wife. And Mr. Rose has taken immense pains to invalidate the assertion, repeated by Mr. Fox from Burnet, that Monk, ‘in the trial of the Marquis of Argyle, produced letters of friendship and confidence to take away the life of a nobleman, the zeal and cordiality of whose co-operation with him, proved by such documents, was the chief ground of his execution.’ So far as the silence of a great number of records, and other contemporary writings relating or alluding to that trial, can disprove the charge, our author has shewn it to be disproved; and he has certainly made out some strong cases against Burnet's general accuracy as a historian. Admit then that Monk did *not* destroy his father, mother, wife, or friend, and that it is possible to reckon up some twenty other crimes he did *not* commit; but he laid his country defenceless at the feet of one of the most notoriously depraved creatures, that ever trampled on it or any

other; and this we must continue to think quite enough to keep him in his conspicuous place on the list of infamy,—not with Mr. Rose's consent, however, for there is not wanting in these pages a round quantity of arguments in justification of his preventing any conditions, in precaution against despotism, being imposed on the monarch at his restoration. Of these arguments the following is perhaps the most ingenious: 'The restoration of the monarchy of England might, in his opinion, have implied all the limitations of its ancient constitution.'

In correction of Fox's observation, that the reign of Charles II was the most distinguished æra of good laws though of bad government, and of the opinion adopted from Blackstone that the year 1679 may be fixed on as the period at which our constitution had arrived at its greatest theoretical perfection, our author has exhibited great knowledge in shewing that, of the alledged good laws, some were in effect bad, and others not first enacted in this reign; and that, of the bad ones mentioned to have been abrogated, some were no more than a dead letter, and others were commuted for what was only not quite so oppressive. He has shewn that some of the laws most important to liberty were passed at a later period, and that the reign of William ought rather to be regarded as the consummation of the laws and constitution.

There are but few points contested with Mr. Fox in the second section, which chiefly relates to that infamous clandestine commerce, in which Charles II and some of his courtiers sacrificed the interests of England and its allies to Lewis the Fourteenth, for sums of money to support their profligacy. It is shewn that Fox is mistaken, in supposing that Charles carefully concealed his base connexion with France from his ministers, and in believing Lord Clarendon quite innocent of any concern in it. It is proved from Clarendon's own state papers, that, soon after the restoration, this nobleman, whose integrity has been so often vaunted, degraded himself so far as to be the confidential manager of this vile connexion. It was a worthy employment for a man, who, in negotiating that restoration, could act in conjunction with such a person as Monk; and deprecate any conditions in the nature of precaution against the probable wickedness and despotism of a prince, whom he knew, from his own painful experience, to be one of the most worthless profligates on earth.—A curious article in this section is the abstract of a secret treaty entered into by Lewis and Charles in 1670, by one stipulation of which Charles engages to make a public declaration of his adherence to the church of Rome, and Lewis promises to supply him with money and troops in

the event of this measure exciting any dangerous disturbance in the nation. In reprobating the king's money transactions with France, our author gets quite into the strain of a virtuous patriot.

‘It is evident that Charles was under no necessity, for any fair purpose, of degrading himself by the acceptance of these pecuniary aids from France, which is amply proved by the large grants cheerfully made to him, or intended for him, by Parliament; particularly at the period of the first treaty in 1669. He had not therefore the wretched plea of necessity, sometimes attempted to be set up as an extenuation in such cases, to lessen the odium that must be excited by the baseness of the person corrupted.’

‘What very large grants were made at that time in particular to the Crown, beyond any apparent necessity for the high amount of them, has been ascertained by a careful examination of the Journals of Parliament, from which extracts on the subject have been made; and the overflowing liberality of the Commons is strongly marked in a speech in the House of Lords, by Lord Lucas, in the session when the secret treaty with Lewis was going on, in virtue whereof Charles was to receive large sums; the freedom of which speech, from a zealous royalist, could have been occasioned only by the excessive amount of the grants. His Lordship stated the amount of those depending at the time at £ 3,000,000; a sum appearing to him so enormous as to induce him to say, “the Scripture tells us that God Almighty sets bounds unto the ocean; and says unto it, “hither shall thy proud waves come, and no further:” and so I hope your Lordships, in imitation of the Divinity, will set some bounds, some limits, to this overliberal humour of the Commons; and say to them, hither shall your profuseness come, and no further.” Which speech, having been afterwards printed, was burnt by the hands of the hangman, for the freedom of the preceding passage; as there was nothing else in it to give offence.’ p. 55

The third section is a long, laborious, and able discussion of the question, whether the establishment of popery or of despotism was the leading purpose of the designs and measures of James II. Mr. Fox asserted and argued the latter; a vast accumulation of strong testimony is here brought to prove the former. To collect the evidence, our author reviews James's proceedings in each of the three kingdoms, adduces a multitude of instances of the eagerness and pertinacity of his intentions in favour of the catholics, in some of which instances he put his throne in hazard, and confirms his inference by various strong passages in the correspondence of Lewis and Barillon. He also remarks, what Mr. Fox has in one place nearly admitted, that James had no need of schemes and expedients for the establishment of his despotism, for that in this point he met with no opposition; the rigours practised in England, and the infernal massacres, and laws of massacre, in Scotland, (the atrocity

of which Mr. Rose says Fox has 'understated',) having caused no material interruption or disturbance to the loyal infatuation and base servility of his subjects.

Fox's opinion was, that the money supplied by France, to Charles and James, was for the purpose of enabling them to govern without parliaments. The fourth section of these *Observations* is occupied in shewing this to be a mistake, and explaining to what use the money was meant to be applied, and actually was applied. A short extract or two will give the result of the disquisition.

'There are unquestionably abundant proofs of Charles agreeing either to put an end to the sitting of Parliament; to avoid summoning them; or to obtain support in them for French objects, under engagements with Lewis, from time to time, as he wished to obtain money from him: but there is not the least probability that either one or the other entertained an opinion that the meeting of Parliament could be entirely dispensed with. The extract of a letter from Lewis to Barillon, last referred to on the subject of the Catholic religion, affords a tolerably clear illustration that Lewis had no such intention. The engagements appear to have been entered into by Charles, that he might have occasional supplies of money, that were not to be accounted for in any way; and by Lewis, that he might derive all the assistance that could be useful to him, from Charles or his brother, for the attainment of his objects, without the latter being restrained by their Parliaments: and we have seen that, in one instance, Charles, in the end of his reign, was enabled to hold out for nearly four years.' p. 128.

'From the light thrown upon it by this correspondence (that of the French ambassadors with their king) and adverting to the amount of the supplies granted by the British Parliament, the most probable conjecture by far seems to be, that the aids solicited by Charles and his brother, and given by Lewis, were with the intention of keeping Parliaments in check, rather than for the purpose of enabling the English monarchs, as Mr. Fox supposed, to govern without them. Lewis certainly obtained objects of great importance to himself by his bounty. The war between England and Holland; the breach of the treaty between England and Spain, by which Lewis got the remainder of the Spanish Netherlands; and the alienation of James from the Prince of Orange, who was the greatest obstacle to the ambitious views of Lewis; were among the fruits of the corrupt transactions.' p. 139.

The conclusion of the section is particularly interesting, as relating to the implication of even Russel and Sidney in the charge of maintaining a secret, and, in the case of Sydney, a pecuniary commerce, with the court of France. Barillon stated to his master 'that he had given two bribes of 500*l.* each to Sydney; and that with Lord Russel he had been in a clandestine intercourse.' Mr. Fox having expressed himself in the strongest possible terms as to the value of Barillon's letters, as evidence of the transactions of those times, Mr. Rose could not fail to hit on

the wicked remark, that if the Frenchman's evidence is to be taken as valid against the king's, it ought to be taken as valid also against the patriots. But he is anxious to exculpate these great and excellent men, and insists that, even if we should admit the veracity of Barillon, it is due to the very high characters of these two men to believe, that they could not, in this intercourse, have any object dishonourable to themselves, or injurious to the nation. But he next suggests considerations, which make it, he thinks, not unreasonable to doubt the truth of Barillon's statement.

'In judging on a point of high importance to his (Sidney's) reputation, it will not, we hope, be thought illiberal, or bearing too hard on the memory of a foreigner of considerable note, if we have in our contemplation, on one hand, the high character of our countryman for inflexible integrity, and the improbability of his doing any thing unworthy of that for two sums comparatively so paltry; and, on the other hand, that Barillon was entrusted by his sovereign with very large sums of money; the distribution of which he was of course to give some account of, but for which no vouchers could be required of him: and if it shall be thought allowable to entertain a doubt of the accuracy of the accounts of the ambassador, we may then venture to suggest that he had a twofold inducement to place those sums to the name of Mr. Sidney, as furnishing a discharge for the amount stated to be given, and affording means of obtaining credit with his employer, for having been able to prevail with such a man to receive foreign money for any purpose,' p. 152.

To countenance this surmise, our author cites several passages from Madame de Sevigné's letters, intimating that Barillon was becoming rich by means of his residence in England. We presume every reader, who blends patriotism with his admiration of eminent virtue, will gladly entertain Mr. Rose's explanation.

The fifth section expatiates, to a great extent, on the character of Sir Patrick Hume, the expedition and character of the Earl of Argyle, and the conduct and fate of the Duke of Monmouth; intermixing a great many relative and incidental matters of history and opinion, and including a most profitable book-making quantity of quotation from M. D'Avaux. As to Sir Patrick Hume, there can be little doubt that he was a man of ability and virtue, and a zealous friend of liberty. But this is not enough for Mr. Rose; who cannot allow it possible that the ancestor of his intimate friend Lord Marchmont, could ever have been betrayed, amidst the most perplexing and harrassing circumstances, into the slightest error either of judgement or temper. Sir Patrick Hume, therefore, is justified and applauded in every point, and in every point at the expense of Argyle,—a fine speci-

men of impartiality and good sense, in an author who takes every occasion of lecturing the departed historian on that bias of his judgement, which, as this commentator says, perverted his estimates of character. We admire, too, the judicial equity or sagacity of admitting Sir Patrick's own statement, as conclusive evidence of this invariable wisdom and rectitude; just as if it were impossible that Argyle could have drawn up an account, which should, with apparent probability, have made all the blame rest on Sir Patrick and his adherents.

Mr Fox happened to suggest, and in a very few sentences closed, a parallel between Argyle and Montrose. This was like abandoning and too soon closing up a mine, in which another adventurer is sure there must be a great deal of remaining treasure. Our author has opened it again, and dug out and brought to light, for the pure sake of novelty, Hume's well-known eulogium at the conclusion of the account of his conduct at his execution. Several other substances are got out, which several historians seem to have secreted there for the purpose of giving them the *eclat* of this re-production.

The expression, 'unfortunate Argyle!' attributed to the Earl at the moment of his being taken, and as the cause of his being recognised, was thought by Fox to be recorded on no good authority. Mr. Rose admits it as authentic, on the testimony of the London Gazette of that time, and of a paper, printed at Edinburgh, in his possession.

The words in the warrant for Argyle's execution, '*That you take all ways to know from him those things which concern our government most*', were interpreted by Fox to direct the use of torture; a meaning which, (though not improbable, as being most perfectly in character for that execrable authority from which the warrant came,) is scarcely admitted by Mr. Rose, because torture was not actually applied. He states, however, that this expedient of justice was in common use in Scotland, in those times, though never permitted by the laws in England. The English crown, however, was determined to come in some way or other for a share of the honour; and among other curious particulars our commentator has given, at length, a warrant by which king William III commanded the application of torture in the case of a criminal tried in Scotland, which humane mandate was obeyed with a zealous loyalty.

By a reference to many documents, our author has brought much in doubt two incidents related concerning Argyle, the one by Burnet, the other by Woodrow. The first, is that of his cautioning Mr. Charteris not to make any attempt to

convince him of the criminality of his hostile expedition, (a circumstance, however, which carries in itself the strongest probability;) the other, is that of the anguish said to have been expressed by a member of the Council that pronounced his condemnation, on seeing him calmly sleeping but two hours before the time appointed for his execution. There is some high political orthodoxy in our author's reasoning, in behalf of this supposed Councillor, that he could not feel, and ought not to feel, any remorse for the condemnation of Argyle, who, though no doubt a very amiable and estimable man, 'was taken in open rebellion against his lawful Sovereign'; which expression means, we suppose, that if this Sovereign had chosen to cause the assassination of all the people in Scotland but one, that one would nevertheless have remained religiously bound in all the obligations of allegiance. It is true, as this writer alleges, that this 'Sovereign' had not, at the time of Argyle's invasion, unfolded the whole atrocity of his murderous disposition: but he had in his first communication to the Scottish parliament graciously promised, (and, if our memory does not deceive us, Mr. Rose himself somewhere says it was the only promise he faithfully kept, that he would carry on the same horrible course of assassination which was perpetrating at the time of his predecessor's death. His conduct in Scotland, while Duke of York, had given a fair pledge that he was capable of fulfilling his engagements of this kind.—It is proper to extract Mr. Rose's estimate of Argyle.

'We tread with reverence on the ashes of the dead: it might otherwise not be difficult to show that Argyle was not altogether the hero which Mr. Fox's partiality has made him. His amiable disposition in private life, his gentleness and equanimity, we are perfectly disposed to allow; but his talents do not appear to have been of that commanding kind, which fitted him to conduct an enterprize so important and so hazardous as that in which he was engaged. His bravery was not always guided by discretion: that decision, which is so essential a quality in the leader of a great enterprize, yielded in him rather to the changes of his own opinion, than to that deference to the opinion of others, which conciliates a man's associates in public undertakings. The smallness of the party which he was able to attach to his fortunes, in addition to those who embarked with him in Holland, marks, of itself, the distrust of his ability to conduct them; and from his landing in Orkney, to his final discomfiture, his measures seem to have been adopted without any plan to ensure their success, or to extricate himself and his followers, if misfortunes should attend them. The heroism of his death may, however, excuse Mr. Fox for the warmth of his panegyric'. p 183.

We have no room left for remarks on the various particulars collected concerning the Duke of Monmouth. In this

part, there seems no very important contrariety between Mr. Rose and the great author on whom he is animadverting. Near the close of these observations, there is a reflection or two on royal prerogatives, constitutional equipoises, and the danger of carrying the doctrines of freedom to excess, to which we might be tempted to give the denomination of *cant*,—but for the pleasing impression which we uniformly feel, in common with our countrymen, of our author's extraordinary and inveterate political disinterestedness.

We do not pretend that we are not a good deal pleased with Sir Patrick Hume's Narrative, or that we do not think it proves some faults in Argyle: when, however, we see a man like the Earl represented as wayward and humoursome, and 'petting' at the conduct of his associates, we are fully reminded that we are reading only one side of the story. As to various points of military detail, in which he is charged with error, we think it almost impossible to decide now on what involved so many local and temporary circumstances.

The Appendix contains several interesting articles, especially an account of Sir Patrick Hume's concealment in Scotland, previously to his first escape to the continent; a much clearer proof, than we are gratified to see, that Burnet, as a historian, is to be trusted with great caution; and an account of the last days and the death of the Duke of Monmouth, published speedily after by authority.

Art.VII. *The Principles of Surgery*, Volume III; containing a Series of Cases, calculated to illustrate chiefly the Doctrine of Tumors, and other irregular Parts of Surgery, and to instruct the young Surgeon how to form his Operations. By John Bell, Surgeon. Royal 4to. pp. 298. price 16s. bds. Longman and Co. 1808.

ALL medical men, and indeed all persons of extensive observation, must be aware of the importance of the subject, to the consideration of which this volume is chiefly directed. Tumors are, perhaps, the most frequent diseases that require the aid of Surgery; and their nature is so various, that to make the necessary discrimination between them is a task of considerable difficulty. It is not sufficient that the surgeon is able, in ordinary cases, to resolve a tumor, or to promote its suppuration, to discharge its contents, and obliterate its cavity; but it is also necessary that he should be able to decide whether it may be allowed slowly to increase, or whether it requires to be immediately extirpated. On this subject, therefore, we are particularly pleased to be put in possession of the opinions of Mr. Bell.

From the distinguishing property of living matter, of being thickened by use and strengthened by violence, Mr. Bell explains the extraordinary and unlimited growth of tumors.

Distension, he supposes, is accompanied by accelerated vascular action and increased nutrition; he therefore concludes, that where the healthy functions are preserved, and the structure is not injured by excitement, a part grows under the increased action excited by violence. In confirmation of these principles, he describes several cases, shewing the astonishing increase of the size of tumors dependent on such causes; and particularly of some, in which the skin was extended to an enormous magnitude, and was found in a luxuriant, healthy, and extremely vascular state. He therefore lays down as a principle, that 'every tumor will continue to grow while the blood circulates and the body lives;' whence he deduces these practical inferences,—that 'no suspicious tumor, seated in a dangerous part, should be permitted to grow,'—and that 'no tumor of a doubtful nature should be permitted to grow, even through that period in which it seems indolent.' (p. 54.)

Several dreadfully interesting; and at the same time very instructive cases are given, in which tumors had been formed of considerable magnitude by the secretion and accumulation of bone. The section devoted to tumors of the bones is concluded by a very necessary caution, respecting the motion of a bruised bone or sprained joint. Bone and its surrounding vascular apparatus are as susceptible of inflammation as the soft parts; and therefore, when inflamed, or when in danger of being inflamed, they should be treated with the same delicacy.

In his observations on Polypus, which next follow, Mr. Bell most anxiously endeavours to impress his readers with just notions of this formidable malady; and here, with his accustomed freedom, he reprehends those who have previously written on the subject. His own lessons are undoubtedly very useful and important; his knowledge having been in a great measure derived from numerous cases, in which he employed every possible investigation of the nature of the disease, both in the living and dead subject. This was indeed the more necessary, considering how little is actually known respecting this disease. 'Would you believe,' says Mr. Bell, 'that to this blessed hour, every thing relative to the state of the passages, or the seat of the tumor, is a matter of absolute conjecture?' Acknowledging this to be in a great measure true, it necessarily follows that we cannot render our professional readers a greater service, than to acquaint them with Mr. Bell's practical observations on this subject. The most important of these are—that polypus is very rarely a solitary tumor—that it is not the consequence of any local injury, the whole of the Schneiderian membrane being in general diseased—that polypi hanging forward in the nostril can hardly ever

be effectually noosed, in consequence of their hanging in the same direction with that in which the ligature must be drawn; while, on the other hand, the guttural polypi, which hang in a contrary direction, are easily noosed—and that polypi do not admit of distinction into benign and malignant; those symptoms, which have been supposed to be characteristic of the malignity of the disease, only marking the extensiveness of its ravages. Many other practical observations will be found in this section, which we regard as extremely valuable.

In the next section, various cases and dissections of tumors of the gums, lips, cheeks, and throat, are accurately described. Such is the variety, however, of the diseases of these parts, that we cannot furnish any satisfactory abridgement of Mr. B.'s doctrines; and must therefore be content with recommending them, in the most earnest manner, to the attention of every surgeon.

It has already been remarked, that Mr. Bell employs the language of censure, not only with great frequency, but sometimes with undue severity. In one of the instances before us, a charge of culpable negligence appears to be too hastily urged against a surgeon of high eminence, who is named, for not having secured the facial branch of the carotid artery after an operation. But it is stated, in the account of the operation from which the charge is derived, that the circumstance of the artery being divided was not perceived. The omission, perhaps, might be fairly excused, from the occurrence of circumstances in the operation particularly calculated to mislead: the prompt pressure of the assistant's finger might have immediately concealed the division from the operator, and no bleeding taking place immediately after the operation, it might have been conjectured that the artery had been missed. If these and analogous circumstances should not entirely justify the omission, they must surely be considered as rendering the repetition of the case with the accompanying comments unwarrantable, as by Mr. Bell's own statement it appears to have been unnecessary. 'The narrative of the operation,' Mr. Bell says, 'contains not an avowal of a mistake in judgement, but a confession of negligence, which I think might have been spared, since it conveys no useful lesson to the young surgeon, and is a blunder too gross and palpable ever to be committed a second time.' We should not therefore have been disposed to censure Mr. Bell's motives, if he had spared his readers the recital of this useless case.

There is one instance of censure, however, where even Mr. Bell's severity is not excessive, if his statement of facts be correct. Alluding to some dreadful blunders in performing the operation of lithotomy, he says, 'This I have seen, very

often seen; and can tell where, at this moment, from month to month, such scenes are exhibited for the instruction of pupils in surgery.* If Mr. Bell is able to bring a decided and well supported charge, against particular persons, of crimes, which are in fact little short of murder, he is surely under an indispensable obligation to lay it before a proper tribunal: if however, he is *not* provided with the necessary proofs, this vague and alarming accusation is unjust to the profession, and injurious to society.

The intrepidity, anatomical knowledge, and surgical skill that distinguish Mr. Bell, evidently render him an able and successful operator; and from the frequency with which his professional exertions have been employed in cases of the most calamitous nature, he has had opportunities of making those useful and interesting observations which abound in every part of his writings. A work thus founded on copious experience, must evidently be of the greatest utility; and we add with much pleasure, our warmest recommendation of this, as well as the preceding volumes of Mr. Bell's performance. It is necessary to observe that the copy of the present volume which was the subject of our remarks, is incomplete and incorrect with respect to the plates.

Art. VIII. *The Plants.* A Poem; Cantos the First and Second. With Notes, and occasional Poems. By William Tighe, Esq. Medium 8vo. pp. 156. Price 8s. Carpenter. 1808.

THERE was a time, in the earlier ages of civilization and science, when all compositions intended for duration were written in verse: it was found to assist the mind in learning and remembering the subjects explained; and nothing was thought worthy of record, but what was also worth the trouble of moulding into metre. But though the rudiments of astronomy might very well, be clothed in the language of poetry, or rather take from it with advantage appellations for the objects with which they were engaged, no sooner did the science assume a regular form, than a more precise mode of expression became indispensably necessary. The properties of triangles, and the ratios of quantities, would not submit to the trammels of a hexameter; and by the joint consent of utility and true taste, poetry and prose received each their appropriate employments. But whether this has been forgotten; or whether the subjects respectively allotted to each are exhausted, and they have agreed upon an amicable exchange; or whether in the eyes of our bards the sciences appear sufficiently replete with fable, and brought back again near enough to their infantile imperfection, to allow or require the decoration of poesy,—while poetry, in the conse-

deration of meaner scribes, seems refined to so high a degree of scientific perfection, as to be injured by the shackles of rhyme and metre:—certain it is, that we have prose epics, and systems of botany and mineralogy in verse. A future generation, if the improvement should be popular, may be favoured with a prose version of *Paradise Lost*, or odes by Dryden, Gray, and Collins, done into prose; the theory and practice of ship-building will then undoubtedly be conveyed in a sonnet, and perhaps set to music; and Maclaurin's *Fluxions*, or Newton's *Principia*, be republished in rhyme,—not for the assistance of memory, like the lines which make the *sovereigns* of England all *kings* in their turn, or like the venerable *Propria quæ maribus*,—but as pompous heroic poems in twenty-four cantos.

On first taking Mr. Tighe's volume into our hands, we own that it was not without apprehension of having to encounter a couple of versified monographs on the genera *rosa* and *quercus*. We were not afraid that he would exhibit his *hortus siccus* in the disgusting and dangerous candy employed by a late botanical poet; yet a glance at the arguments, and the appearance of an alarming host of notes,—a presumptive proof that the text must be proportionally unintelligible,—recalled the memory of the Botanic Garden strongly to our minds. On perusing the book, we had the pleasure to find that, whatever its defects might be, it maintained both greater moral and greater poetical propriety, than that celebrated work. The two cantos at present offered to the public, are intitled 'the Rose' and 'the Oak,' and meant as the commencement of a poem, which may be completed in two more on 'the Vine' and 'the Palm.' These plants, beside affording opportunity for various remarks and associated ideas, are considered by our author, according to his intimation in the preface, as the emblems of 'Love, Liberty, Friendship, and Religion; affections which seem to occupy and conduct the minds of the more susceptible and generous portion of mankind.' It is evident that they may thus be made legitimate subjects of poetry, without the necessity of descanting on the number of the stamina, the form of the stigma, the leaflets of the calyx, or their place in the Linnæan system; but we do not think that Mr. T. has altogether succeeded in the manner in which he has treated them. That brilliant imagination, which places every subject, produced by its creative power, in native unborrowed light before the reader's eye; that expression, the language of the soul, which we are almost unconscious is conveyed in words, which makes the author's thoughts our thoughts, and his feelings our feelings: these qualifications of the *born* poet, no study, no labour,

however useful in improving them, can possibly call into being. And with these we cannot perceive that Mr. Tighe is endowed. A few places excepted, where he produces the feelings of his own heart, his descriptions, though elegant remain descriptions, and his reader, however pleased or instructed, remains unmoved. We must however in justice allow, that he displays a considerable degree of scientific and classical knowledge; too much, perhaps, to permit his verses to be very generally read. His language is seldom careless, but often, on the contrary, is evidently laboured. The botanical allusions are sufficiently correct, without being too strictly systematic; the episodes are mostly well chosen; and respect for morality and religion is uniformly preserved. We are glad to find him representing religion as 'the ultimate object, and true destination, into which all the views and thoughts of men should resolve;' and sensible that Liberty, Friendship, and Love, though capable of ennobling the mind,

'Are vain, with mightier energies to clothe
The panting soul, and with ethereal fire
Repurify the essence, still immersed
In sublunary darkness, chained to earth;
If mild Religion, with her charms unveiled,
Effect no miracle, nor strew with Palms
The way to immortality.' p. 39.

We must nevertheless regret a degree of timidity in this writer, at introducing sentiments or allusions which might afford clearer indications of his religion. We hope, however, that in producing the continuation of his poem, particularly the last canto, Mr. T. will lay aside this false modesty; recollecting that the strains of a David and an Isaiah are not the less sublime when they refer to a Messiah, and that there are writers, even of our own age, whose lines are acknowledged to be poetry, though their theme be the praise of a Saviour. If their truths be truth to him, and he dares avow them, we doubt not that he will far surpass his present performance. If not, Mr. T. will excuse us if we wish him entirely to relinquish that part of his plan. From the following extract, however, it will be manifest that he would not treat such a subject lightly; the copious notes we must omit.

'Of thee, oh Tyre, the ships of Tarshish sang,
Queen of the ocean, glory of the earth;
To thee, oh Tyre, Sidonian mariners
From furthest Ormus or from Ophir bore
The golden harvest of the teeming East.
The astonished Atlas saw thy gallant sails

Brave the east wind, and proudly dare to trace
 The bosom of the mighty sea. What sword
 Defiled thy beauty? and what arm of strength
 O'erturned the haughty bulwark of thy shore?
 Where are the Persic helmets and the shields
 Of Arvad, that around thy ramparts blazed
 The rays of victory and boasts of war?
 For princes were thy merchants; and thy isle
 A gem unsullied. But the roaring seas
 Have covered thee. For thee, no cedar masts,
 No purple awnings and embroidered sails,
 No ivory benches, bound upon the waves,
 Nor idly paint the mirror of the deep—
 Daughter of Albion, empress of the main,
 Turn to thy God!—for He hath set a crown
 Of gold and pearls upon thy favoured front,
 And covered thee with more than Tyrian robes.—
 Thee the unceasing Currents of the Cape,
 The storms of Mozambique, the dark monsoons
 Obey, and waft the wealth of Serica,
 Of Taprobane and golden Chersonese,
 (Known by new names) to heap thy envied mart!
 Daughter of commerce, empress of the main,
 Turn to thy God;—For He hath girt thy breast
 With iron ramparts, and thy loins with strength:
 By Him the perilous shoals, by Him the rocks
 Were laid, that circle thy embattled shore:
 He wings His storms around, and on thy flanks
 Hath circumfused the currents of His sea.
 Turn to thy God, oh Albion!—For He gave
 The patient *Oak* to waft thee to renown,
 And eternize thy freedom in His love! pp. 78, 79.

In our estimation, *the Rose* is considerably inferior to *the Oak*, though profusely decked with Grecian and oriental imagery. The story of Pausias and Glycera, mentioned by Pliny, wants rapidity of action to make it interesting; it faints beneath a burthen of words. In the second canto, we could not relish the frequent repetition of the line, 'The Dryads and the Fauns repeat the strain,'—in the song of the Muse. In blank verse, as there is neither rhyme nor stanza to prepare for such a chorus, it comes in unexpectedly, and generally very *mal-a-propos*. The story of Margaret of Anjou, from Prevôt's romance of the same name, labours under similar disadvantages with that of Pausias; the greater part will however be read with considerable pleasure.

The notes contain an amusing and instructive medley of literary morsels, and botanical scraps,—Indian mythology, translations from the Persian, and Hebrew criticisms,—with French, Italian, Latin, and Greek quotations in abundance.

The occasional poems subjoined, are of slender merit ; the last excepted, which contains a touching description of the amusements of childhood, and the emotions excited on re-visiting the scenes, in which we enjoyed them, after a lapse of years has made us too wise and too cold ever to enjoy them again. There is doubtless a chord in unison in the breasts of many of our readers, which will echo to some lines in this poem, the beginning of which we transcribe. It is called, 'Lines addressed to the River at Rosanna, in the county of Wicklow.'

' Dear stream, how oft replenished by the rains
Of winter, and by summer heats how oft
Exhausted, have thy lively waters been,
Since first my childhood on thy banks conceived
Its early sports ! To chase the dragon-fly
Led by his glittering mail and careless buz ;
With vain attempt confine in fairy pools
The eddying foam ; or, o'er a mimic fall
Of many-coloured pebbles guide its way ;
And on a stone, that mid a shallow bank
Of gravel rose half-dry, with daring feet
Step insecure, and rock the little isle ;
Delighted if from thence the speckled trout
Should dart, and turn around the pebbly maze
Fearful of ill ; or strive with eager grasp
To entrap the aquatic spider, whose light feet
Scarce touch the elastic surface of the rill,
Mocking, with agile bound, the fruitless aim ;
Or often pilot to the further shore
The crazy bark, or strand it on a shoal ;
Then, with unbalanced step, from off its edge
Down topple ; and with dripping vest slink home
Sorrowful, and cautious to elude the eye
Of observation : or the ivied tree
O'erturned by storms, and o'er the water bowed,
Ascend unseen. That living bridge, which more
Than half o'er-arched the stream, the hand of Time
Hath undermined, and torrents borne away :
But not less strong its image lives, portrayed
By Memory's fond pencil ; yet, it seems
To wave its dark festoons, and yet, uprear
Its half-discovered root !—Oh ! when we die,
(And that must soon arrive !) shall there no trace
Remain of what we were ? no portraiture
Be sadly cherished in some friendly breast ?
Shall, with a sigh, no pleasing record say,
" Would that his span had been allotted here
A little longer !" ' pp. 152, 153.

A few lame lines and false accents have been inadvertently

suffered to slip in, and in some places the sense must be conjectured, rather than understood from the words. The lines

'Orestes. Warriors of Rome, advance the spear.' p. 82.

'Advance; in the grasp of robbers are the arms.' p. 98.

have a syllable or two more than they can well manage. The four concluding verses of the first canto are deficient in perspicuity, and many others are obscured by harsh inversions or ellipses. The typography is neat, and the whole forms no inelegant little volume.

Art. IX. *An Account of the Empire of Marocco, and the District of Suse*; compiled from miscellaneous Observations made during a long Residence in, and various Journeys through, those Countries. To which is added, an accurate and interesting Account of Timbuctoo, the great Emporium of Central Africa. By James Grey Jackson, Esq. Illustrated with Engravings. dem. 4to. pp. 300. Price 16s. Nicol 1809.

AT a period when any fault is particularly prevalent, it may consist with the strictest morality not only to applaud the negative merit of abstaining from it, but even to treat the opposite failing with indulgence. For example, it may become fashionable for the representatives of this happy country, we mean the majority of them may deem it fashionable, to scrutinize very narrowly into the conduct of his Majesty's servants, to deny their sanction to every measure of government which they have had no means of investigating or see no reason to approve, to be cautious of confiding in assertions for which evidence is withheld or refused, to be busy examiners into abuses in the various departments of administration, stern judges and severe revengers of public delinquency, parsimonious rewarders of official service, daring inquisitors into the constitution of parliament and the encroachments of regal influence. If ever a fashion of *this* kind should unhappily prevail, it may be the duty of all genuine patriots to counteract its tendency, by voting thanks at county meetings to the honourable few who will never violate the peace of St. Stephen's by their speeches, nor affront the existing ministry by their votes; who will study to be quiet, though placed in a station demanding the utmost activity, and to enjoy sweet sleep and pleasant dreams though on guard in the vessel of the state; who resist, as gently yet as effectually as may be, those tiresome and perplexing investigations, which tend to embarrass the measures of government; who refuse their countenance to opinions which their consciences approve, to avoid sharing the odium or augmenting the dignity of an opposition; to those, even, who shall assert the benefit of corruption in a land of liberty, insist upon it as a constitu-

tional principle that money should be so distinctly represented in parliament as to procure an advantage for the interests of a few over the rights of a million, or perhaps venture so far as to require those who do not like the country to leave it. Relying upon our readers, those at least who may live to witness the approach of such an awful period, not to be unmindful of this important principle, we must proceed to put it in practice ourselves in dealing with Mr. James Grey Jackson.

The prevailing faults among authors of the present time are certainly those of making cumbrous, costly, desultory, common-place, collectaneous, useless books; we therefore deem it due to Mr. Jackson, who is perfectly blameless on all these points, to be sparing of our censures on his defects and failings, but liberal in acknowledging his merits. To mention those qualities in his performance which deserve praise, would in fact be merely to repeat and extend the negative commendation already expressed; to mention the modest appearance he has made it assume, the easy rate at which it is accessible to the public curiosity, the originality of a large portion of the matter, the regularity of plan which with a few exceptions he has observed, and the valuable additions he has supplied to our knowledge of geography, natural history, and human character. It was no small advantage, that he did not travel and write with a view to publication; and consequently was beset with no temptation to accumulate unnecessary details and trifling anecdotes, or to amass a vast quantity of diurnal composition in a form requiring little revision to prepare it for the press. His performance is therefore a methodical digest of the observations which occurred to him at the time as really worthy of record: it is compiled, he says,

‘From various notes made during a residence of sixteen years in different parts of the Empire of Morocco, in the successive reigns of Cidi Mohammed ben Abdallah ben Ismael, Muley Yezid, Muley el Hesham, and Muley Soliman ben Mohammed; and were originally intended merely as memorandums for my own use; but shortly after my last arrival in England, I had the honour to converse with a distinguished Nobleman on the subject of African knowledge, and from his Lordship’s suggestions I first determined to submit to the public such information as a long intercourse with the natives of Barbary, as well in a political as a commercial capacity, and a thorough knowledge of the languages of North Africa, had enabled me to obtain.’ p. v.

Though we cannot agree with Mr. J. that ‘there are more books written on Barbary than on any other country nor yet that ‘there is no country with which we are

little acquainted,' we must nevertheless admit that our knowledge of that part of the world is very disproportionate to the quantity of writing devoted to the purpose of describing it. The incompetency and inadequate opportunities of most travellers have been obvious; and we are much gratified with receiving a work, drawn up with considerable care, from a man of sufficient intelligence, who had acquired an extensive *practical* knowledge of the Western Arabic, had resided and travelled much in the country, and apparently associated on friendly terms with natives of various conditions in life. He alludes rather strongly, in his preface, to the disadvantages and disqualifications of other travellers; and speculates with little satisfaction on the fate of Horneman and Parke.

'Whatever plans,' he says, 'future travellers may adopt, I would recommend to them to lay aside the dress of Europe; for, besides its being a badge of Christianity wherever he goes, it inevitably exposes him to danger; and it is so indecent in the eyes of the Arabs and Moors, that a man, with no other clothing than a piece of linen round his middle, would excite in them less indignation.' Preface, p. ix.

He does not, however, advise a conformity to the religious institutions of the country; a very slight compliance with which is held a legitimate evidence of conversion, and incurs the necessity, he says, of submitting to the initiatory rite. A Christian may safely say 'There is no God but the true God'; but if he is persuaded to add, before witnesses, 'and Mohammed is his prophet', he is instantly looked upon and treated as a proselyte. We are afraid that our author would feel less difficulty to adopt some of the rites of this wretched superstition, from scruples of conscience, than from views of policy. On this subject, and on a few needless violations of delicacy, we must have a few more words with him before we part.

In presenting the reader with some farther account of Mr. Jackson's work, we shall merely follow the order he adopts. His first and second chapters are occupied with an account of the districts into which Barbary is divided, and a description of its rivers: in both of which there are a few corrections, geographical, and orthographical, worthy of notice. He enjoins us to spell Tafilet, the district east of Mount Atlas*, *Tafilelt*; Fez, *Fas*; Tremecın, *Tlemsen*;

* Mr. J. says the Arabs call this range of mountains. 'Gibbel-Attils, the mountains of snow; hence probably the word Atlas'; and hence probably we may conjecture that Mr. J. is not deeply read in the *Theogony*, or the *Metamorphoses*.

Biledulgerid, *Bled-el-jerréde*, &c. The river Tensift (*Wed Tensift*) falls into the sea, he tells us, not at Saffy, as Leo Africanus affirms, but sixteen miles to the southward. The same writer and his copyists are charged with another mistake, in confounding the rivers Suse and Messa under one name; they both rise at the foot of Mount Atlas, but are quite distinct: the former, Mr. J. supposes must have been navigable up to Terodant, 'as there are still in the walls of the castle of that city immense large iron rings, such as we see in maritime towns in Europe, for the purpose of fastening ships instead of anchors and cables.' Both rivers are considerably drained off during their passage by the *fulah*, or cultivators of land; but between their mouths, distant 30 miles, is a 'remarkable' haven called *Tomée*; concerning which Mr. J. is 'not at present authorised to disclose more.' from this, perhaps, we are to presume it is the subject of consideration with government. A third chapter is devoted to a brief and scanty account of the mountains and climate of Morocco.

'On a clear day, the Atlas appears at Mogodor, a distance of about a hundred and forty miles in the form of a saddle; and is visible at sea, several leagues off the coast. These mountains are extremely fertile in many places, and produce excellent fruits; having the advantage of many climates, according to the ascent towards the snow, which contrasted with the verdure beneath has a singular and picturesque effect. The inhabitants of the upper region of Atlas live four months of the year, in excavations in the mountains; viz. from November to February inclusive.

'The climate of Morocco is healthy and invigorating; from March to September the atmosphere is scarcely ever charged with clouds; and even in the rainy season, viz. from September till March, there is seldom a day wherein the sun is not seen at some interval. The inhabitants are robust; and some live to a great age. The *Shelluhs* or inhabitants of the mountains of Atlas, south of Morocco, are however a meagre people, which proceeds in a great measure from their abstemious diet, living for the most part on barley gruel, bread, honey, and but seldom indulging in animal food: the Arabs, the Moors, and the *Berebbers* on the contrary, live in a hospitable manner, and eat more nutritious food, preferring the farinaceous kind.' pp. 10, 11.

The fourth chapter describes the soil, culture, and produce of the different districts of Morocco. Of these, the most extensive, and, excepting grain, the richest, is Suse, of which Terodant is the capital.

'There is not perhaps a finer climate in the world than that of Suse. It is said that at Akka rain never falls; it is extremely hot in the months of June, July, and August; about the beginning of September, the (*Shume*) hot wind from Sahara blows with violence during three, seven, fourteen, or twenty-one days. One year, however, whilst

I resided at (Agader) Santa Cruz, it blew twenty-eight days; but this was an extraordinary instance. The heat is so extreme during the prevalence of the Shume, that it is not possible to walk out; the ground burns the feet; and the terraced roofs of the houses are frequently peeled off by the parching heat of the wind, which resembles the heat from the mouth of an oven: clothes are oppressive. These violent winds introduce the rainy season.

The (Lukse) sugar cane grows spontaneously about Terodant. Cotton, indigo, gum, and various kinds of medicinal herbs are produced here. The stick liquorice is so abundant that it is called (Ark Suse) the root of Suse. The olive plantations in different parts of Suse are extensive and extremely productive: about Ras-el-Wed and Terodant a traveller may proceed two days through these plantations, which form an uninterrupted shade impenetrable to the rays of the sun; the same may be said of the plantations of the almond, which also abound in this province. Of corn they only sow sufficient for their own annual consumption, and although the whole country might be made one continued vineyard, yet they plant but few vines; for wine being prohibited, they require no more grapes than they can consume themselves, or dispose of in the natural state. The Jews, however, make a little wine and brandy from the grape, as well as from the raisin.' pp. 17, 18.

Tafilelt abounds with dates, and also produces maize, rice, and indigo. Its inhabitants are said to possess a strict sense of honour; they trade chiefly by barter, but in transactions of magnitude with gold dust. They carry on a considerable traffic with Marocco, Fas, Tunis, Algiers, and Tripoli; and an *Akkabah*, or accumulated Caravan, goes annually to Timbuctoo.

'It is intensely hot during a great part of the year, the (shume) wind from Sahara blowing tempestuously in July, August, and September, carrying with it particles of earth, and sand, which are very pernicious to the eyes, and produce ophthalmia.' p. 23.

'If we except the habitations and castles near the river, the population of the plains, from a neglect of agriculture, is very inconsiderable: a few tents of the Arabs, whose original stock inhabit Sahara, are occasionally discovered, which serve to break the uniformity of the unvaried horizon. A person who imagines a vast plain, bounded by an even horizon, similar to the sea out of sight of land, will have an accurate idea of this country.' p. 24.

In the following chapter, appropriated to Zoology, we find a variety of curious information, though scarcely scientific enough to claim implicit confidence, or afford complete satisfaction. From this we shall select a few observations.

'The (*Dubbah*) *Hyena*.—The *Dubbah*, a term which designates the hyena among the Arabs, is an animal of a ferocious countenance; but in its disposition, more stupid than fierce; it is found in all the mountains of Barbary, and wherever rocks and caverns are seen; this extraor-

dinary animal has the opposite quality of the *deeb*, having a vague and stupid stare, insomuch that a heavy dull person is designated by the term of *dubbah*. The flesh of this animal is not eaten, except in cases of extreme hunger: those, however, who have tasted it assert, that it causes stupefaction for a certain time; hence, when a person displays extraordinary stupidity, the Arabs say, (*kulu ras Dubbah*) he has been eating the head of a hyæna.

The mode of hunting this animal is singular; a party of ten or twelve persons, accompanied with as many dogs of various kinds, go to the cavern which they have previously ascertained to be the haunt of the hyæna; one of the party then strips himself naked, and taking the end of a rope with a noose to it in one hand, he advances gradually into the cave, speaking gently, and in an insinuating tone of voice, pretending to fascinate the hyæna by words; when he reaches the animal, he strokes him down the back, which appears to soothe him; he then dextrously slips the noose round his neck, and instantly pulling the rope to indicate to those on the outside of the cave, who hold the other end, that it is fixed, he retires behind, throwing a handkerchief or cloth over the eyes of the hyæna; the men then pull the rope from without, whilst he who fixes the noose urges the animal forward, when the dogs attack him. Some of the *Shelluhs* are very expert at securing the hyæna in this manner, and although there may be some danger in case the rope breaks, yet the man who enters the cave always carries a dagger, or large knife with him, with which he has considerably the advantage, for this animal is by no means so ferocious as he appears to be: in the southern Atlas I have seen them led about by the boys; a rope being fastened around the animal's neck, and a communicating rope attached to it on either side, three or four yards long, the end of each being held by a boy, keep him perfectly secure. It is confinement that is inimical to a hyæna, and which increases his ferocity. There are other modes of hunting this stupid animal, either in the night with dogs, or by shooting him; but he never comes out of his cave in the day-time, but sits at the further end of it, staring with his eyes fixed. Their general character is not to be afraid of man, nor indeed to attack or avoid him; they will, however, attack and destroy sheep, goats, poultry, asses, and mules, and are very fond of the intoxicating herb called *Hashisha*. The hyæna is said to live to a great age. The *dubbah* and the *deeb* resemble each other in their propensity to devour dead bodies: so that whilst the plague ravaged West Barbary in 1799 and 1800, these animals were constant visitors of the cemeteries.' pp. 27—29.

The *dubbah* and the *deeb*, which Bruce considers as the same animal, are here reported to be quite distinct; the former, beside other differences, being twice as large as the latter, which, however, Mr. J. has strangely neglected to describe.

Another animal, little known to naturalists, is the *Aoudad*.

This animal is to be found only in the very steep and inaccessible

cliffs, and in the woods and forests, of the mountains of Atlas south of Morocco and lower Suse, except when it descends to the rivers to drink. It throws itself from lofty precipices into the plains below, alighting generally on its horns or shoulders.

'None of them have ever been caught in a state to allow of their being kept alive, being so very wild that it is not possible to approach them without great danger. In size and colour the Aoudad is similar to a calf; it has a beautiful long mane or beard growing from the lower part of the neck; its teeth are very long, and indicative of its longevity; the horns are about twelve inches in length, curved, of a dark colour, and are used for various uses.

'I believe I am correct when I affirm that the only two skins of this animal which ever came to Europe, I had the honour of sending to the Right Honourable President of the Royal Society; the horns and teeth were with one of them.' p. 33.

The disputed question, relative to the existence of the *jumar*, or offspring of the genera *asinus* and *taurus*, is not settled by this author; who was *informed*, however, that such a beast was sometimes *reported* to be seen in *Bled-el-jerrède*.

'*The Sibsib*.—This animal appears to be of an intermediate species between the rat and the squirrel; it is somewhat similar to the ichneumon in form, but not half its size; it inhabits the Atlas, and lives in holes among the stones and caverns of the mountains; it has brown hair, and a beautiful tail (resembling that of the squirrel) about the length of its body. The Shelluhs and Arabs eat this animal, and consider it a delicacy; and it is the only one the Mohammedans torment before death; this is done by taking hold of its fore and hind legs, and rubbing its back on a stone or flat surface for a few minutes which causes the animal to scream out; they then cut its throat according to the Mohammedan custom. Seeing some Shelluhs of South Atlas performing this operation, and asking their motives for it, they informed me that the rubbing made the flesh eat tender; that in taste it resembled a rabbit, but that without the friction it was not palatable. Being a subterraneous animal, it is prohibited food; but the eating any forbidden thing becomes lawful to the Mohammedan, by ascribing to it some medicinal property; it is then denominated (*Dûah*) medicine and not food; by this evasion, wine is drunk by many who are not rigorous mooselmin.' pp. 36—37.

Our readers will also be gratified with the author's account of the camelion.

'*The Camelion*.—Tatta is the Arabic, and Tayuh the Shelluh name for this extraordinary and complicated animal; its head resembles that of a fish, the body that of a beast, the tail that of a serpent, and the legs and feet are similar to the arms and hands of a human being; the tongue is pointed like that of the serpent, and is so instantaneous in its motion, that the human sight can scarcely perceive it when it darts it out to the length of its body, to catch flies

(its ordinary food); in doing this it never misses its mark, so that I imagine there must be some glutinous substance which attaches the fly to the tongue, or else it pierces the insect with its point, which is very sharp. I have often admired the velocity with which the camelion thus secures the food, but never could discover whether it were to be attributed to the former, or the latter cause.

'The length of the camelion when full grown is ten or twelve inches, including the tail. When suddenly discovered and pursued, it runs fast, forgetting its wonted caution, which is never to trust to the tread of the foot, the toes of which grasp the object they tread on: in its ordinary movements, its step is geometrically exact; it looks carefully around to discover the exact state of the surrounding place, and to ascertain if every thing be safe, one eye looking behind, the other before, and in all transverse directions; for this organ is a perfect hemisphere, projecting from the head, and moving in various and independent directions; having ascertained that its feet are safe, and that the substance on which they are fixed is firm, the camelion disengages its tail, and proceeds on, with the same caution, again fastening the tail, by twisting it around some branch or twig, till it has ascertained the safety of the next step.

'Many doubts have arisen with regard to the camelion's mode of changing its colour; from the various and repeated observations which I have from time to time made on this extraordinary animal in a confined as well as in a free state, I have been able to ascertain, that in gardens (its ordinary resort), it gradually changes its colour, assuming that of the substance over which it passes; and to do this it requires two or three minutes, the change beginning by the body becoming covered with small spots of the colour of the substance over which it actually passes, and which gradually increase, till it is altogether of that particular colour; green appears its favorite, or at least it assumes that hue more distinctly than any other, for I have seen it on vines so perfectly green, that it was scarcely distinguishable from the leaves; when it assumes a white or black colour, these are not clear, but of a dirty hue, inclining to brown. When irritated it will gradually assume a dirty blackish colour, which it retains whilst the irritation lasts, swelling its sides, and hissing like a serpent; when asleep, or inclined to rest, it is of a whitish cast. In the course of the various experiments which my curiosity and admiration of the camelion induced me to make, I discovered that it never drinks, and that it always avoids wet and rain. I kept three in a cage for the period of four months, during which time I never gave them any food: they appeared withered and thin. Others, which I kept in a small confined garden, retained their original size and appearance; consequently it is to be supposed that they feed on the leaves of vegetables; those confined in the cage did not vary their colour much, appearing generally that of the cage; but if any thing green, such as vegetables, were placed near it, they would assume that hue; those confined in the garden assumed so much the colour of the object over which they progressively passed as to render it difficult to discover them.' pp. 48—50.

Some curious particulars are communicated relative to

the locust, or *jeraad*; of which there is a tolerable drawing. The visitations of this destructive insect commonly last for three, five, or seven years; a calamity which the author witnessed during his residence in the country. They are well known to effect a total destruction of vegetable produce, and are observed to be the forerunners of the plague. It seems to be a remarkable instance of compensation in the order of Providence, that these animals, while they consume all vegetable food, afford a palatable aliment themselves. They are esteemed

'A great delicacy, and during the above periods dishes of them were generally served up at the principal repasts; there are various ways of dressing them; that usually adopted, was to boil them in water half an hour, then sprinkle them with salt and pepper, and fry them, adding a little vinegar; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors, is regulated by the stimulative qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorative.' pp. 54—55.

The poor people, however, by living on them entirely, are said to become meagre and indolent.

'When the locust is young, it is green; as it grows, it assumes a yellow hue, and lastly becomes brown. I was informed by an Arab, who had seen the (Sultan Jeraad) king of the locusts, that it was larger and more beautifully coloured than the ordinary one; but I myself could never procure a sight of it.' p. 55.

(To be concluded in the next Number.)

Art. X. *Horæ Ionicae*: a Poem descriptive of the Ionian Islands, and Part of the adjacent Coast of Greece. By Walter Rodwell Wright, Esq. sometime his Britannic Majesty's Consul-General for the Republic of the Seven Islands. 8vo. pp. 67. price 4s. Longman and Co. 1809.

If all writers were as honest and just in their pretensions as Mr. Wright, there might be no little plausibility in the opinion we have heard expressed by ingenious men, that it would be well to establish a work of periodical criticism in which authors should be their own reviewers. Mr. W. informs us that

'A considerable number of the following lines were written amidst the scenes which they profess to describe: the rest of the Poem was completed at leisure moments, after the author's return to England, from general recollection, assisted by a few loose notes.

'The author once flattered himself with the hope of presenting to the public a more extensive and interesting work upon the subject of this little State, which, emerging from the ruins of the Venetian go-

(its ordinary food); in doing this it never misses its mark, so that I imagine there must be some glutinous substance which attaches the fly to the tongue, or else it pierces the insect with its point, which is very sharp. I have often admired the velocity with which the camelion thus secures the food, but never could discover whether it were to be attributed to the former, or the latter cause.

‘The length of the camelion when full grown is ten or twelve inches, including the tail. When suddenly discovered and pursued, it runs fast, forgetting its wonted caution, which is never to trust to the tread of the foot, the toes of which grasp the object they tread on: in its ordinary movements, its step is geometrically exact; it looks carefully around to discover the exact state of the surrounding place, and to ascertain if every thing be safe, one eye looking behind, the other before, and in all transverse directions; for this organ is a perfect hemisphere, projecting from the head, and moving in various and independant directions; having ascertained that its feet are safe, and that the substance on which they are fixed is firm, the camelion disengages its tail, and proceeds on, with the same caution, again fastening the tail, by twisting it around some branch or twig, till it has ascertained the safety of the next step.

‘Many doubts have arisen with regard to the camelion’s mode of changing its colour; from the various and repeated observations which I have from time to time made on this extraordinary animal in a confined as well as in a free state, I have been able to ascertain, that in gardens (its ordinary resort), it gradually changes its colour, assuming that of the substance over which it passes; and to do this it requires two or three minutes, the change beginning by the body becoming covered with small spots of the colour of the substance over which it actually passes, and which gradually increase, till it is altogether of that particular colour; green appears its favorite, or at least it assumes that hue more distinctly than any other, for I have seen it on vines so perfectly green, that it was scarcely distinguishable from the leaves; when it assumes a white or black colour, these are not clear, but of a dirty hue, inclining to brown. When irritated it will gradually assume a dirty blackish colour, which it retains whilst the irritation lasts, swelling its sides, and hissing like a serpent; when asleep, or inclined to rest, it is of a whitish cast. In the course of the various experiments which my curiosity and admiration of the camelion induced me to make, I discovered that it never drinks, and that it always avoids wet and rain. I kept three in a cage for the period of four months, during which time I never gave them any food: they appeared withered and thin. Others, which I kept in a small confined garden, retained their original size and appearance; consequently it is to be supposed that they feed on the leaves of vegetables; those confined in the cage did not vary their colour much, appearing generally that of the cage; but if any thing green, such as vegetables, were placed near it, they would assume that hue; those confined in the garden assumed so much the colour of the object over which they progressively passed as to render it difficult to discover them.’ pp. 48—50.

Some curious particulars are communicated relative to

the locust, or *jeraad*; of which there is a tolerable drawing. The visitations of this destructive insect commonly last for three, five, or seven years; a calamity which the author witnessed during his residence in the country. They are well known to effect a total destruction of vegetable produce, and are observed to be the forerunners of the plague. It seems to be a remarkable instance of compensation in the order of Providence, that these animals, while they consume all vegetable food, afford a palatable aliment themselves. They are esteemed

'A great delicacy, and during the above periods dishes of them were generally served up at the principal repasts; there are various ways of dressing them; that usually adopted, was to boil them in water half an hour, then sprinkle them with salt and pepper, and fry them, adding a little vinegar; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors, is regulated by the stimulative qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorative.' pp. 54—55.

The poor people, however, by living on them entirely, are said to become meagre and indolent.

'When the locust is young, it is green; as it grows, it assumes a yellow hue, and lastly becomes brown. I was informed by an Arab, who had seen the (Sultan Jeraad) king of the locusts, that it was larger and more beautifully coloured than the ordinary one; but I myself could never procure a sight of it.' p. 55.

(To be concluded in the next Number.)

Art. X. *Hora Ionica*: a Poem descriptive of the Ionian Islands, and Part of the adjacent Coast of Greece. By Walter Rodwell Wright, Esq. sometime his Britannic Majesty's Consul-General for the Republic of the Seven Islands. 8vo. pp. 67. price 4s. Longman and Co. 1809.

IF all writers were as honest and just in their pretensions as Mr. Wright, there might be no little plausibility in the opinion we have heard expressed by ingenious men, that it would be well to establish a work of periodical criticism in which authors should be their own reviewers. Mr. W. informs us that

'A considerable number of the following lines were written amidst the scenes which they profess to describe: the rest of the Poem was completed at leisure moments, after the author's return to England, from general recollection, assisted by a few loose notes.

'The author once flattered himself with the hope of presenting to the public a more extensive and interesting work upon the subject of this little State, which, emerging from the ruins of the Venetian go-

vernment, scarcely survived the Treaty of Amiens, the feeble guarantee of its ephemeral existence.

‘The occupation of the Septinsular territory by a French force frustrated that hope, by depriving him of such materials as he had collected, together with a valuable library which he had unfortunately transported to Zante, and found no means of re-conveying to this country and which has since been confiscated and sold as English property.

‘Even under these disadvantages, he trusts that this little volume will not be unacceptable to the classical reader; as it faithfully records the train of reflections suggested to his own mind by such historical events or poetical descriptions as more peculiarly relate to the islands of the Ionian Sea.

‘He is fully aware, that the general style and versification of his poem are not calculated to challenge the ordeal of severer criticism, and with this avowal he throws himself upon the candour and indulgence of the reader.’ *Pref.* pp. v. vi.

The poem is far from being unworthy of a gentleman and a scholar. It consists chiefly of descriptive sketches, illustrating the present appearance of the Ionian Isles, intermingled with historical recollections suggested by the respective objects as they came successively under our voyager’s eye. The following lines, in which we find Mr. W. a decided advocate for the authenticity of Homer’s geographical delineations, will shew the spirit and elegance with which it is written.

‘Phorcys! with awe we hail thy wild abodes*,
The haunt of Nereids, and retreat of Gods.
With fancy’s eye we view where sleeping lies
The mighty chief; and mark the wild surprise
With which his waking glance around he throws,
Nor Ithaca, his long-lost country knows;
Till, lo! the blue-eyed goddess stands confest
In martial pride, and calms his doubts to rest;
And points where Arethusa’s gelid tide
Wild gushes from the mountain’s cavern’d side;
And Korax† headlong from his woody steep
Flings the black torrent to the briny deep.

‘Still, as our destin’d voyage we pursue,
Majestic Neritus arrests our view:
No longer, darkly crown’d with sacred wood,
His venerable shades o’erhang the flood,

* *Odyssey*, Lib. XIII.

† The Coracian rock is situated about the south-east point of Ithaca, and rises to a considerable height above the sea, into which a heavy torrent falls almost perpendicularly, from an eminence near the summit of the mountain.

‘When I anchored under it on the 18th June, 1805, the channel was nearly dry, yet the appearance of its bed perfectly justified the appellation of *Μελαίνα*.’

Nor waving forests court the western gale,
 Nor shelter'd flow'rs their fragrant sweets exhale ;
 But, rudely spoil'd by sacrilegious hands,
 In desolated pride the mountain stands.
 Now scorch'd beneath the summer's piercing beam,
 His arid cliffs reflect the sultry gleam ;
 Or down his sides wild wint'ry torrents spread,
 And chilling snows invest his barren head.

‘ Hard by these shores, stern Cephalonia braves
 The beating storm and ever restless waves.
 In awful state erects her rugged brow,
 Where mountain plants in wild profusion grow ;
 And each new aspect of the changing skies
 Sees blooming sweets in quick succession rise :
 Around her wreathed head fresh breezes play,
 And wint'ry gales dispense the breath of May ;
 Whilst, hardy as the rocks that bound their isle,
 Her vent'rous sons, inur'd to ceaseless toil,
 Or brave the deep, or force the rugged plain
 To yield reluctant crops of golden grain ;
 And from the mountain's side the cultur'd vine
 Pours its autumnal flood of racy wine.’

We shall venture to add another paragraph or two, as due both to Mr. Wright's reputation, and the reader's entertainment.

‘ Led by thine hand beside yon rustic seat*
 Where tangled olives form a cool retreat,
 Through the green shade where ev'ning breezes play
 Oft have I linger'd at the close of day,
 To mark the length'ning shadows as they fell,
 And listen to the convent's vesper bell.
 There, while mine eye the cultur'd plain surveys,
 And o'er the wide expanse of waters strays,
 I feel, as nature slowly sinks to rest,
 A charm resistless soothe my anxious breast.

‘ I love to mark the sun's descending beam
 Cast o'er the western hills its parting gleam ;
 And watch the varied tints of doubtful light,
 By soft gradations melting from the sight.

‘ Fast spreads the gloom ; no longer to the view
 The waving olive shifts its varying hue ;
 The orange and her paler sister fade,
 Involv'd alike in undistinguish'd shade ;
 Sweet are their odours still, but dimly seen
 Their mingled fruits and flow'rs and vivid green :

* ‘ If this poem should fall into the hands of any persons who are acquainted with the Ionian Islands, I flatter myself they will easily recognise in these features the beautiful view of the plain of Zante from the olive seat, near the villa of my much esteemed friend Mr. Samuel Stani.’

Alone unchang'd the cypress yet remains,
And still her colour as her form retains.

' Now gently stealing on the yielding sense,
Soft breathing gales their gather'd sweets dispense
From thousand aromatic plants, that grow
In wild luxuriance on the mountain's brow ;
From cultur'd fields, where blooms the early vine,
And embryo blossoms swell with future wine ;
But chiefly thence, where, clad in vernal bloom,
The grape of Corinth* sheds its rich perfume.
Still is the landscape ; nature sleeps around ;
All motion dead, and hush'd is ev'ry sound ;
Save where the unyok'd heifer roams at large,
Or the rude goatherd tends his wand'ring charge ;
And, as their bleatings faintly strike my ear,
In mingled notes the herdsman's strain I hear,
List'ning his carol, as in uncouth rhymes
He sings the warlike deeds of other times ;
Or wildly modulates to simple lays
His reed — the Doric reed of ancient days.

' At this still hour, when peace and silence reign,
Remembrance wakes the sadly-pleasing strain
Of former joys ; and fancy loves to stray
O'er seas and distant shores, a trackless way !
With tears unbidden swells my pensive eye,
And bends its eager gaze on vacancy ;
Or, darting upwards through the fields of light,
Explores the starry rulers of the night ;
And vainly seeks, among their radiant band,
To fix the zenith of my native land.'

There are several curious notes, the quantity of which we think Mr. W. might have advantageously augmented.

A short appendix is added, on the Romaic or Modern Greek language, as spoken in the Ionian Isles. On this, however, we forbear to make any remark ; as the writer, in another part of the volume, laments his ignorance of this tongue (p. 45.) It is much to be wished, that Mr. Walpole, who is eminently qualified for the task, we imagine, by his attainments, and extensive acquaintance with the islands and coasts of ancient Greece, would favour the world with his matured thoughts on the subject in a regular dissertation.

* * The currant or grape of Corinth is the staple commodity of Zante, that island being almost exclusively devoted to its culture, insomuch that it does not supply one fourth part of the corn necessary for the support of its population. The annual export of this article amounts on an average to 8,000,000*lbs.* Cephalonia, and the Morea, jointly furnish about the same quantity : the greater part of this article is consumed in Great Britain.

Art. XI. *The Star in the East*; a Sermon delivered in the Parish-Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the Benefit of the "Society for Missions to Africa and the East." By the Rev. Claudius Buchanan, LL. D. Published by Request. 8vo. pp. 43. Price 1s. Longman and Co. Hatchard, and Seeley. 1809.

COPIOUS knowledge of the subject, clear and concise statement, evangelical theology, and good language, are no more than what we expected in a sermon from Dr. Buchanan. The catholic spirit too, and the zeal and seriousness of this sermon, will gratify every liberal and devout reader. The preacher also appears with a freshness, if we may so express it, of oriental knowledge and impressions, which renders all his allusions and illustrations peculiarly congenial with his subject. The train of thoughts has a very pleasing cast of the climate in which the speaker has lately prosecuted his studies and observations; and is yet soundly European in its substance, quite free from the feebleness and extravagance so remarkable in oriental compositions.

The first part of the sermon is intended very briefly to state a certain degree of evidence of the general truth of Christianity, which is supplied to us by some circumstances in the state and literature of the East. This evidence arises from—'1. Ancient writings of India, containing particulars of the *history* of Christ. 2. Certain doctrines of the East shadowing forth the peculiar *doctrines* of Christianity, and manifestly derived from a common origin. 3. The state of the *Jews* in the East, confirming the truth of ancient prophecy. 4. The state of the *Syrian Christians* in the East, subsisting, for many ages, a separate and distinct people in the midst of the heathen world.' On the two first of these points, we think the Doctor is quite right to dwell but a moment. He gives a striking description of the state of the Jews in Asia.

'The Jews are scattered over the whole face of the East, and the fulfilment of the prophecies concerning them is far more evident in these regions, than it is here among Christian nations.

'By express prophecy, the Jews were sentenced to become 'the scorn and reproach of all people,' and 'a proverb and bye-word among all nations.' Now, that their stubborn unbelief should be a reproach to them among Christian nations here in the West, is not so strange. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations of the East; in the very words of prophecy, 'trodden down of the heathen,' trodden down by a people who never heard the name of Christ; who never knew that the Jews had rejected Christ; and who, in fact, punished the *Jesus* without knowing their crime; this

I say, hath appeared to me an awful completion of the divine sentence.' p. 11.

The second branch of the discourse offers some evidence of the divine power of the Christian religion in the East. Dr. B. justly sets small account on the operations of the popish missions; though he thinks they may have contributed in a small degree to facilitate the introduction of genuine Christianity. He enlarges, with animation, on the effects of the Danish mission, and particularly during the labours of Swartz and his coadjutors. When, however, he says that 'multitudes' of Hindoos were converted to Protestant Christianity, we wish he had adopted a more definite expression. The number cannot properly be called a multitude, as compared with the population of the country. A pleasing account is given of an Indian commemoration of the introduction of Protestant Christianity.

'A jubilee has lately been celebrated in India, in honour of the gospel. In the month of July 1806, a jubilee was observed by these Hindoo churches (those of the peninsula) in commemoration of the arrival of the two first Protestant Missionaries on the 9th of July, 1706. The year 1806, being the hundredth year (or the second fiftieth) since the gospel first visited their land, was to them 'the year of jubilee.' The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people, as we were informed, walked in procession to their churches, carrying palms in their hands, and singing the 98th psalm, and, after offering up praises and thanksgiving to the Most High, they heard a sermon suitable to the day.'

The preacher dwells with exultation on the prodigious exertions for translating the bible into so many languages; predicting, with probability, that very soon the most barbarous dialects on earth will be forced to speak of divine truth. We are much gratified by the liberality which the Doctor displays, respecting the difference of the denominations of the Christians engaged in propagating the gospel in the East, and his representation of the harmlessness and insignificance of these differences to the converts from heathenism.

Our preacher might be expected to make some allusion to the recent controversy, which his own 'Memoir' contributed so much to excite. This he does, in dignified terms, strongly but calmly expressive of the folly and futility of attempting to restrain the propagation of Christianity in India; and he dismisses the subject with the following very remarkable observations.

'In the mean time, while men hold different opinions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissensions, nor, if they should hear of them, would they be much interested about them. And on this point I

judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of Christianity in India, if we wish so to do; if such a measure should be recommended by what is called 'a wise policy.' But we have *no* power to prevent the extension of the Christian religion in India. We have it in our power indeed greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the gospel, regardless of our opinions or authority.'

'While we are disputing here, whether the faith of Christ can save the heathens, the gospel hath gone forth for the 'healing of the nations.' A congregation of Hindoos will assemble on the morning of the sabbath, under the shade of a Banian tree, not one of whom perhaps ever heard of Great Britain by name.'

With some expressions of hope, that the 'light may dawn' on Arabia, the preacher introduces a most interesting narrative of the conversion of two Mahometans of rank and of great accomplishments, Abdallah and Sabat, the former of whom became a martyr for Christianity, the latter is now translating the bible into the Persian language.

This interesting sermon concludes with an animated notice of those various 'signs of the times,' which seem indicative that some great things are on the eve of being accomplished for the illumination and conversion of mankind; accompanied by a solemn enforcement of the necessity, to all men, of a transformation of the mind.

Art. XII. *Report of the Secretary of the American Treasury on the Subject of Public Roads and Canals; made in Pursuance of a Resolution of Senate, of March 2, 1807.* Printed by Order of the Senate. pp. 123. Washington. 1808.

AS this report is not published for sale, and cannot fall into the hands of many English readers, we shall give a larger account of its contents than a mere regard to its comparative importance would suggest. It is divided into five heads; 1. Great canals along the Atlantic sea coast. 2. Communications between the Atlantic and western waters. 3. Communications between the Atlantic rivers and the river St. Lawrence and great lakes. 4. Interior canals. 5. Turnpike or artificial roads; and two communications by Messrs. B. H. Latrobe and Robert Fulton, in reply to circular queries on the subject of the report transmitted by the secretary of the treasury, are added, as containing much interesting practical information, connected with observations of a general nature.

With respect to the first object, the Secretary (Albert Gallatin) observes, that

‘ The map of the United States will shew that they possess a tide-water navigation, secure from storms and enemies, and which, from Massachusetts to the southern extremity of Georgia, is principally, if not solely, interrupted by four necks of land. These are, the isthmus of Barnstable; that part of New Jersey that extends from the Rariton to the Delaware; the peninsula between the Delaware and the Chesapeake; and that low and marshy tract which divides the Chesapeake from Albemarle sound. It is ascertained that a navigation for sea vessels, drawing eight feet water, may be effected across the three last; and a canal is also believed to be practicable, not perhaps across the isthmus of Barnstable, but from the harbour of Boston to that of Rhode island. The Massachusetts canal would be about 26, the New Jersey about 28, and each of the two southern about 22, miles in length, making altogether less than one hundred miles.’

Under the second head it is stated, that the great elevation of the Alleghany mountains, in several places 3000 feet above the level of the sea, together with the want of lakes or natural reservoirs in the high grounds south of 41° N. latitude, render it impracticable to open a canal communication.

‘ The works necessary in order to facilitate the communications from the seaports across the mountains to the western waters, must therefore consist either of artificial roads extending the whole way from tidewater, to the nearest and most convenient navigable western waters; or of improvements in the navigation of the leading Atlantic rivers, to the highest practicable points, connected by artificial roads across the mountains, with the nearest points from which a permanent navigation can be relied on down the western rivers.’

On this subject, however, Mr. Robert Fulton’s opinion is deserving of attention. In the year 1795, that gentleman communicated a plan for the construction of small canals, on the principle of the inclined plane, to the Board of Agriculture in this country; which, after lying dormant for upwards of ten years, was published in the fifth volume of their Communications, Part 1. In reviewing that volume, we took occasion to commend Mr. Fulton’s plan; and we regret to see that his abilities have now been transferred to another country. With respect to the apprehended impracticability of connecting the sea coast with the western water by interior navigation, he maintains, that

‘ There is no difficulty in carrying canals over our highest mountains, and even where nature has denied us water. For water is always to be found in the valleys, and the canal can be constructed to the foot of the mountain, carrying the water to that situation. Should there be no water on the mountain or its sides, there will be wood or coals, either or both of which can be brought cheap to the work by means of the canal. Then with steam-engines the upper ponds of the canal can be filled from the lower levels, and with the engines the boats can on inclined planes be drawn from

the lower to the upper canal. For this mode of operating, it is necessary to have small boats of six tons each. As the steam-engines are to draw up and let down the boats on inclined planes, no water is drawn from the upper level or canal as when locks are used. Consequently when the upper ponds have been once filled, it is only necessary that the engine should supply leakage, and evaporation.

Four great roads are recommended from the four great western rivers, the Alleghany, Monongahela, Kanhawa, and Tennessee, to the nearest corresponding Atlantic rivers, the Susquehannah or Juniata, the Potomac, James river, and either the Santee or Savannah.

Communications between the Atlantic rivers and the great lakes have already been opened in various directions, by means of the intermediate rivers, lakes, and portages; and there appears to be less to effect in the improvement of the interior communication of this north western part of the United States, than in the other parts that have attracted the attention of the Senate.

The fourth head of the report enumerates the projects and progress of such interior canals, as do not form part of any of the preceding grand lines of communication. It is a prominent and not a pleasing feature, of these and the other works which have been mentioned as undertaken in the course of the report, that the execution of most of them is said to be suspended for want of funds.

Of roads, exclusive of the four roads across the mountains, that which seems most to claim public attention, is

‘ A great turnpike extending from Maine to Georgia in the general direction of the sea-coast and main post road, and passing through all the principal seaports. The general convenience and importance of such a work are too obvious to require any comments; and the expense seems to be the primary object of consideration.’

Twenty Million of dollars form the aggregate sum, estimated to be requisite for carrying these stupendous works into execution. If the government be not startled by the magnitude of the expense, and the difficulties of the undertaking, or if they be not diverted from the paramount consideration of internal improvement which works of this kind are so eminently calculated to promote, by “the rumours of wars”, and the political squabbling as to which of the powers of Europe are belligerent, and which neutral, the eventual completion of the magnificent plan here exhibited, will form a striking exemplification of the power, granted to man, to ‘subdue’ the earth which is given him to inhabit.

We cannot profess ourselves fascinated with the elegance of the honourable Secretary’s style.

Art. XIII. *History of Brazil*, comprising a Geographical Account of that Country, together with a Narrative of the most remarkable Events which have occurred there since its Discovery; a Description of the Manners, Customs, Religion, &c. of the Natives and Colonists; interspersed with Remarks on the Nature of its Soil, Climate, Productions, and foreign and internal Commerce. To which are subjoined, cautions to new Settlers for the Preservation of Health. By Andrew Grant, M. D. pp. 304. price 9s. bds. Colburn. 1809.

THIS work was announced in the papers, as the production of a gentleman who had resided for a considerable time in the country he professes to describe, and as the result of observations collected and minuted on the spot. We had hence been led to expect that the copiousness of the title would have been justified, at least by novelty and authenticity, if not by an accuracy of detail which the subjects proposed would require, but which was not to be expected in the brevity of one thin octavo. The author, it is true, though he occasionally speaks in the first person, yet no where alleges his own residence in Brazil; and the book evidently bears the marks of a hasty, and somewhat indiscriminate compilation. He has borrowed, much more largely than he acknowledges, from Lindley's voyage to Brazil, a work which, with all its imperfections of arrangement, style, and prejudice, is valuable as an artless and authentic narrative; and Coutinho's treatise on the commerce of Portugal, Sir George Staunton, Raynal's romancing history, together with Lery, Nieuhoff, and other old writers, have furnished the remainder of his materials. Had there been interwoven with the novel and modern information, which might have been collected in this imperfectly known and interesting country by an intelligent resident, the 'History of Brazil' would have supplied part of the chasm which the paucity of our knowledge of South America has left in geographical literature. As it is, we can only recommend this work as a compilation indifferently executed; which may serve, until it be superseded by a better and larger one, to amuse and instruct those, who have not an opportunity of perusing the original sources whence the author has derived his materials.

The *medical* hints for Europeans migrating to Brazil, inserted as an appendix, and contained in about four pages, are such as any surgeon's second mate, or hospital nurse, would be as well qualified to give as an M. D. The tables of exchanges, coins, port-charges, and of latitude and longitude, which conclude the book, are all copied verbatim and *figuratim* from Lindley, without a word of acknowledgement.

Art. XIV. *The Alexandrian School*; or a Narrative of the first Christian Professors in Alexandria; with Observations on the Influence they still maintain over the Established Church. 12mo. pp. 58. price 2s. 6d. Clarke. 1809.

MR. Jerningham, (for though this ill-written pamphlet does not bear his name, we are told, at the end, that it is by the author of ill-written pamphlets that do,) being accustomed to make a 'sacrificial surrender' of his time to the works of the ancient fathers, and, at the same

time, to scrutinize, with an 'eye of discernment', our articles and our library, at length (we suppose) found his port-folio filled with shreds and patches, scraps of quotation and odd ends of criticism, and doubted whether to empty it into the fire, or into the window of his bookseller. The former, we think, would have been the less cruel death; but so thought not Mr. Jerningham; and we must, therefore, employ a line or two upon this truly amusing publication.

Its object, we should *guess*, is to give an abstract of the larger work of Priestley, and to shew that the doctrines of the Trinity, justification by faith, original sin, &c. are the motley manufacture of the Alexandrian School; that predestination is the monster of the gloomy mind of Austin, and that our establishment is the bimembered offspring of Platonism and Christianity.

In order to this, he divides, or at least we believe he meant to divide, his work into two parts. In the first, 'several of the first Christian professors at Alexandria, and other distinguished personages, who adopted their opinions, pass in review': and on these 'great actors of the spiritual drama' the accomplished Jerningham proceeds to decide, 'according as they displayed or perverted the original sense, *conceived* or misapprehended the true import, depressed or transfused the soul and genuine spirit of the infallible author.' He begins with Tertullian, and ends with St. Austin. Amidst this reverend fraternity, however, appear, in a groupe grotesque enough, Balzac and Bossuet, Ovid and his Art of Love, Isis and her temple, and consecrated veils, and hallowed *pepla*, and liquid fountains, and Virgil, and predestination, and wild boars.

The second part proposes to consider, 'how far the doctrines of the Alexandrian school have contributed to stain the purity of protestant belief'. But, in reality, we hear no more of the Alexandrian school; and are entertained, for the rest of the pamphlet, with the 'ardent solitudes' of Mr. Jerningham, and 'several very enlightened personages', ('who breathe,' by the bye, 'from the tomb a solemn *invocation*'), for the 'revision of our ecclesiastical establishment;' or, in other words, the substitution of Socinianism for Christianity, as the national faith.

The first thing, which excites Mr. Jerningham's animadversions, is that part of the 13th Art. which denies 'works done before the grace of Christ to be pleasant to God.' We were absolutely out of breath in running with the author through the 'pages of moral antiquity', and collecting sentiments and axioms, (the port-folio, we imagine, must be nearly empty,) which 'comprize not the nature of sin', and which 'must not be torn from the column of virtue': and glad were we of the respite allowed, while, (for expectoration, we presume,) he indulges in the following sublime interrogations; 'shall every act of adoration, every expression of piety, every submissive desire that *breathes* from the couch of sickness, or the abode of poverty, the sigh that *heaves* from the repentant bosom, the voice of thanksgiving, the accents of grateful sensibility, — shall they all be estimated, in the eye of the universal father, as the offspring of guilt?' All this is very fine; and all this, when we can find it in the heathen world, and can impute it to no other motive, we will impute to the love of God; and will conclude with Mr. J. that it does not 'comprize the nature of sin', and 'must not be torn from the column of virtue.' Till then, spite of these brilliant exclamations, and spite of the whole port-folio of examples, we are 'harsh' and even 'impious' enough, to remain in the mind of our article, and in

the mind of St. Paul; '*they that are in the flesh cannot please God.*' Mr. Jerningham, indeed, fortunately lets us know beforehand the veneration he has for St. Paul, and the deference he pays his writings; 'In the eighth chapter of the epistle to the Romans, v. 29, and in the ninth v. 18, the apostle mentions the influence that God exercises over human agency. An opinion of such tremendous importance is brought forward incidentally, *without any preparatory introduction, or any acknowledgment of divine communication.*' The notion of St. Paul's prefacing every sentence with a declaration of divine inspiration, with a *Τὸν δ' ἀπομεινώνος*, or *Τὸν δ' αὐτὸς προσεειπέν*, is truly ridiculous: the plan, however, seems to be followed, as well as recommended, by Mr. J.; of whose pamphlet we cannot read ten lines without meeting with 'I trust' and 'I conclude', 'I wish' and 'I wish not', 'I offer' and 'I fear', 'I proceed' and 'I conclude'.

Mr. Jerningham next animadvert upon 'the impious belief of a child being born *'in the wrath of God.'*' And how is this proved to be impious? Why truly, in its 'never having gained admittance' (a false assertion, by the bye,) '*into the sanctuary of tenderness, a mother's bosom.*' And the Creator is thus judged of by the creature, the Former by the thing formed.

But we are almost sorry to have said any thing serious, in reviewing a work, which we mentioned only for the amusement of our readers, and of which the purpose is so well frustrated by the folly.

Art. XV. *New Selection of Hymns*, taken chiefly from the best Periodical Publications: with Additions and Improvements. By Henry Paice. 12mo. pp. 180. price. 3s. Button. 1809.

THE piety of these hymns is in general their chief, and in many instances their only recommendation; few comparatively are distinguished by poetical charms, or safe from censure on the ground of taste and propriety. There are many readers, however, to whom they will doubtless be grateful, interesting and useful; and who will be thankful to Mr. Paice, for the trouble he has taken in collecting them from various sources into one convenient pocket volume.

Art. XVI. *The Attention and Compassion due to the Children of the Poor*; considered in a plain Discourse, the Substance of which was delivered at Ackrington, Lancashire, for the Benefit of a Sunday-School, June 19, 1808. By John Fawcett, A. M. Published at the Request of the Hearers. 8vo. pp. 38. Price 8d. Halifax, Holdsworth and Dowson; Button. 1808.

MR. FAWCETT pleads with much earnestness and good sense on behalf of the education of poor children, and particularly of Sunday-Schools. Deducing several momentous general remarks from the text, Deut. xxxi. 13. he then considers, on various grounds, 'the importance of ignorant children being instructed and taught to fear the Lord;' and concludes with an appropriate address, soliciting liberal support for the establishment whose interest he undertakes to recommend. With this, he very properly connects some useful exhortations to the parents and the children of the institution. The advantage his long experience in the labours of education has given him, in conducting a discussion of this kind, is very apparent in the particularity and the comprehensiveness of his observations; and the spirit of the discourse no less evinces the zealous piety and generous kindness of his heart.

Art. XVII. *Divine Mercy exemplified in the Case of James Taylor*, who was executed at Taunton, on the tenth of April 1809, for the Murder of John Dyer. 12mo. pp. 104 price 1s. Bath, Binns; Rivingtons, Williams and Co. 1809.

A PARTICULAR account was given in the public papers, a short time ago, of the fatal affray at an alehouse in Bath which has given birth to this interesting Memoir. The unfortunate young man, whose life has been surrendered to the laws of his country, before the completion of his twenty third year, was notorious for profligacy, appeared to have scarcely any sense of religious or even moral obligation, seldom attended divine service, and regarded all who did as hypocrites. His disposition, notwithstanding, was social and humane; and the crime for which he suffered seems to have been committed in a moment of exasperation, and under an apprehension for the safety of his mother, to whom he was tenderly attached. His commitment to prison proved eventually the happiest circumstance of his life: for there he was visited by one of those inestimable philanthropists, who are accused, by the piety and charity of the age, with holding a ferocious and gloomy creed, who are reviled as the abettors of licentiousness and vice, and stigmatized as *Methodists*. The result of his benevolent attentions and pious advice appears to have been a radical change of character in the unfortunate criminal; who gave every evidence, that it was possible in his situation to display, of a faith

‘That purifies the heart, and works by love.’

We shall seldom meet with stronger proofs, than are contained in his artless and affectionate letters, of the ‘peace’ and ‘joy’ especially, as well as the ‘hope’ and love, which are the genuine fruits of the Spirit and consequences of ‘believing.’ Most of these letters were addressed to his Christian friend; we shall take a short extract from one which he wrote to a former associate in vice.

‘You need not shew my Letter to any one, my friend. Not that I mind any one’s seeing it, (for he that is ashamed of owning God before men, him also his God will be ashamed to own before his Angels in heaven) only if you shew this to any wicked people, it may cause them to commit more sin by laughing at me; but a religious man would rejoice to see such lines from one in my condition; because when he would see what a happy state I am in, and know what comfort I feel at heart, my friend; for no one but God Almighty and a religious man knows what I feel: but I hope, my friend, you will soon know. Ask, and you will receive. God Almighty is, and ever was, and ever will be, merciful to them that seek him with a true heart, and repent of their former lives.’

Some valuable reflections are suggested, in different parts of the work, by the editor. This excellent man, who has we trust had the inexpressible felicity of ‘saving a soul from death,’ is too modest to disclose his name to the world; the memoir is therefore authenticated, in a short advertisement, by the worthy Minister of St. James’s, Bristol, Mr. Bidolph. We make no farther comment, as we are persuaded it will come into the hands of most of our readers, and be found worthy of a circulation not less extensive than that of the affecting narrative of Davis, by G. Hinton of Oxford.

Art. XVIII. *An Account of the latter Days of Richard Vickris Pryor*: which is prefixed a Brief Sketch of his Life and Character. Second Edition, foolscap 8vo. pp. 59. price 1s. Bristol, Mills and Co. Denton and Co; Cadell and Co. Hatchard, Williams and Co. 1808.

WE are afraid this sketch is too slight, and too little adorned with incident, to obtain a very wide circulation. As a description, however, of the effects real Christianity produced on an accomplished and amiable young man, of its influence in softening the temper, purifying the affections, elevating the standard of moral worth, abating self-estimation, and exciting gratitude, piety, and joy, it may be commended both to serious and thoughtless readers; some of whom may fairly be expected to interest, delight, and improve. We have the satisfaction to add, that the value of the narrations and reflections is enhanced by the style. The subject of the memoir died August 2, 1808, in his 28th year. This second edition is published for the benefit of Bristol Asylum for the Blind.

Art. XIX. *Adam and Margaret*: or, The Cruel Father punished for his unnatural Conduct to his innocent Daughter. A Narrative of Incidents. With some Reflections, and a Proposal for cultivating a Department of Literature to be entitled Private Biography. By Alexander Molleson. 8vo. pp. 40. price 1s. 6d. Glasgow, Molleson; Constable & Co. London: 1809.

MR. Molleson's benevolent views deserve the warmest praise, and his pamphlet is not without claims to approbation. The principal object seems to be, to shew the pernicious influence of *free-masonry* and the conviviality it involves, on the temper and habits of the individual, in proof of which a stronger case can hardly be adduced, than that described in this melancholy narrative. The recommendation to individuals to record anecdotes and histories within their knowledge in private, in order to form a greater body of *facts*, than we possess, as a basis for moral reasoning, is certainly worthy of attention.

Art. XX. *National Reform*. A Sermon, preached at Masbro' Rotherham, Feb. 8, 1809, being the Day appointed for a National Fasting. By Edward Williams, D. D. 8vo. pp. 31. price 1s. Maxwell and Burditt. 1809.

THE just and important sentiments inculcated in this spirited sermon entitle it to warmer commendation than is commonly due to similar publications. The respectable preacher adopts for his text the words of Jeremiah, v. 3—9. Hence he observes, that God requires *sincerity* of a nation professing to know him; that providential inflictions should produce pious *grief* and humble *submission*; when these are slighted, the *provocation* is great, and the *danger* alarming; the aggravation of national evils is the greater, when striking depravity pervades *all ranks*; such a nation has every reason to expect divine vengeance, without a *speedy reformation* including a removal of abuses, an acknowledgement of God, and the improvement of religious privileges. These subjects are unfolded at considerable length, with much ability and great seriousness.

Art. XXI. *Grammatical Questions, adapted to the Grammar of L. Murray*: with Notes. 12mo. pp. 90. price 2s Lackington. 1809.

THE Master, says Quintilian (in the Motto to this small volume) 'ought not only to teach, but often to interrogate his pupils, and make trial of their comprehensions'. This maxim will never be disputed by an experienced tutor; and it evinces the utility of publications, which, like the present, are adapted to assist so necessary a practice. Mr. C. Bradley, of Wallingford, (who subscribes the dedication to Dr. Valpy) has executed his work in a very judicious and instructive manner; and has intitled himself to the thanks, both of Mr. Murray, and of the multitudes who teach or who learn, our language, by means of his justly celebrated Grammar. Mr. B. however properly observes, that in giving preference to Mr. M.'s excellent compilation, he thought it advisable not to intermix those questions which refer to less important remarks, with those which relate to rules and observations of primary importance. By this arrangement, the work may be introduced where the grammars of Ash and Lowth are used'. Preface, p. vii.

The Notes are mostly of considerable value. They include explanations of all the Latin and Greek terms, which have been adopted by English Grammarians. We regret that so useful a work should in any degree be injured by errors of the pen or the press. A very striking instance occurs at p. 6, where *number* is repeatedly misprinted for *person*. We hope that the author will most carefully remove such blemishes from another edition, to which, and many subsequent impressions, we doubt not his work will attain.

Art. XXII. *The Mother's Catechism*; or First Principles of Knowledge and Instruction for very young Children. By William Mavor, LL. D. 24to. pp. 72. price 1s. Lackington and Co. 1809.

Art. XXIII. *The Catechism of General Knowledge*, or a Brief Introduction to the Arts and Sciences, for the Use of Schools and Families. By William Mavor, LL. D. same size and price. Lackington and Co. 1809.

Art. XXIV. *The Catechism of Health*; containing simple and easy Rules and Directions for the Management of Children, and Observations on the Conduct of Health in General. By William Mavor. LL. D. same size and price. Lackington and Co. 1809.

It is our misfortune once more to differ entirely from Dr. Mavor, respecting the fabrication of Children's books; with all possible deference to his superior judgement and long experience of what is *salutary*, we must nevertheless prefer our own opinion of what is useful. We strongly suspect, that, in the present instance, the public at large will determine with us on the last point, and consequently on the first; and that the project, — which has occupied Dr. M.'s reflective mind for no less than *ten years*, and probably so distracted his attention as to render some of his numerous performances even worse than they would otherwise have been — that this favourite and fondling project will afford the world no benefit, and the author no self.

We shall avoid all particular exceptions, (for which there is ample scope,) because we think the radical absurdity of the whole plan so gross as to

supersede any remark beyond what is necessary to expose it. Our readers must give us credit for quoting fairly, when we lay before them a list of the subjects on which the *first* catechism proposes to instruct 'very young children', that is, so young as *not to be able to read!* Religion, Social and Civil Duties, Letters, Printing, Numbers, Coins, Paper Currency, Weights and Measures, the Earth, its motion "round the sun every twenty four hours, or what *we** call a day!" the Planets, distance of the Sun and Moon, the dimensions, divisions, towns, population, &c. of England, Scotland, and Ireland, Countries and chief Towns of Europe, Asia, Africa, and America, notation of time, division of the year, the metals, manufacture of glass, looking-glass, cloth, silk, hats, painter's colours, bread, &c.

If the poor little unfortunate should, contrary to all probability, escape a total destruction of spirits and intellect, it is then to be initiated into the *second* book, or Brief Introduction to the Arts and Sciences! —but it is quite needless to add, that this consists of the elementary principles, the abstract definitions, or the grim skeletons, of the various branches of human knowledge; for we are confident that not one of our readers will take the trouble even to examine the first book, except, perhaps, as an edifying spectacle of human folly. A person destitute of feeling, however, and ignorant of parental emotions, might possibly be diverted to hear a little creature in its white frock and red shoes striving, with a face of utter stupidity, to articulate such answers, to such questions, as we now extract.

Q. What are the chief divisions of simple bodies?

A. All simple bodies, or those which are considered as such, may be reduced into six classes: oxygen, simple substances, metals, earths, caloric, and light.

Q. What is oxygen?

A. It is a principle existing in the air, of which it forms the respirable part, and it is likewise necessary to combustion.

Q. What are simple substances?

A. Such as are capable of combustion or burning, and they are only five; sulphur, phosphorus, carbon, hydrogen, and azot.

Q. Will you tell me what are metals?

A. The metallic substances at present known are twenty-three in number; gold, platina, silver, mercury, copper, iron, tin, lead, nickel, zinc, bismuth, antimony, tellurium, arsenic, cobalt, manganese, tungsten, molybdenum, uranium, titanium, chromium, columbium, and tantalum. Of these, the ten first are malleable, or capable of being extended under the stroke of a hammer; the next four are brittle and easily fused; and the rest are brittle, but fused with difficulty.

Q. What are earths?

A. Earths are insipid substances, nearly insoluble, often dry, and sometimes soft to the touch; they are barytes, strontian, lime, magnesia, alumina, yttria, glucina, zirconia, and silica.

Botany, including the sexual system, Algebra, Trigonometry, &c. &c. are all to be extorted from the lips of the little animal, whose mind

* Meaning Dr. M. and the nurse, or other old woman.

is thus to become the victim of the most preposterous scheme ever dreamed of beyond the precincts of St. Luke's.

We will only spend a few words on the third of these preternatural embryos, these wretched abortions of book-making. It is called the Catechism of Health; and contains many observations that may be useful for *Mothers* to learn, but scarcely one that *any child* should be troubled with getting by heart, or even reading, till it has past the age so strangely prescribed by Dr. Mavor. What child in England can derive benefit from lectures on the management and education of youth, on fevers, and on vaccination, or from such a question and answer as these?—

‘Q. Would it not therefore be wise and humane in governments to take care that instruction, as to the best manner of rearing children, should be widely disseminated, and that rewards should be proposed to encourage and assist the poor?’

A. The strength of every country depends on its population; and nothing can be more politic and benevolent than the plan proposed.’

We will conclude these remarks, with observing, that the first business in education is, not to load, but to rear and strengthen the faculties; that every child, who is unable to read, will be much better employed in learning its letters and spelling words and sentences of which it knows the meaning, than in oppressing its memory with what it cannot comprehend: that children, who *can* read and understand, should be engaging in a more complete and regular course of study on a *few* of the multifarious subjects huddled together in this miniature chaos; and that no age or state of mind is assignable, at which these Catechisms would not be either too abstruse and difficult, or too scanty and superficial.

Art. XXV. *A Serious Admonition to a professed Christian*, who has violated his Marriage Vow by living in Adultery, and the sinful and destructive Tendency of evil Communications. pp. 28. price 1s. Wilson. 1809.

FROM the nonsense of this title, a correct judgement will easily be formed of the writer's talents. What is ‘serious’ in the pamphlet is so debased by a ludicrous dulness and coarseness, that we deem it wholly unsuitable to the author's professed design. His real design, no doubt, is to catch a penny from the public curiosity, which has been so strongly attracted, by recent investigations, to the depravity of a certain ‘*illustrious personage*.’

It is not going out of our way, as vigilant censors of contemporary literature, to state, that we have every reason to believe the same writer is responsible for a work advertized on the last page of this pamphlet; and intitled, “*Observations on Seduction, by Mary Smith, late a Penitent of the Magdalen Hospital*,” (reviewed E. R. Vol. IV. p. 276.) From the most careful inquiries we have been able to make, we feel a decided conviction that *no such person*, as “*Mary Smith, late penitent of the Magdalen Hospital*,” is concerned either in the composition or the profit of that wretched publication. Had we been aware of this, when reviewing the work, the exercise of our clemency toward the author would have been spared. It is our duty, however, to mention it now, (especially as a *second edition* of the work is advertised,) in order to warn the public against encouraging fraud, and to admonish the contriver against

a repetition of nefarious artifices which may subject him to a severer punishment than the mere exposure of his name. We understand that a pamphlet, called 'The Fashionable World Reformed, by Philokosmos', is the work of the same artizan, on which we think any other criticism superfluous.

Art. XXVI. *A View of the Gold and Silver Coins of all Nations, exhibited in above four hundred Copper-plate Engravings correctly executed by an eminent Artist; to which is added a Regular Index, the Name, Assay, Weight, and Value of each; also Sir Isaac Newton's Tables of Foreign Gold and Silver Coins.* By Js. Ede, Goldsmith, 12mo. square. p p 74. plates 33. price 10s. 6d. Richardson. 1809.

The professed object of this publication is to secure the purchasers of gold and silver coins from fraud, and to enable them to ascertain the genuineness, as well as the assay, weight, and value of such as may be offered them. As far as the letter-press goes, it may probably be found serviceable for this purpose; though it would have been far more so, had the coins been enumerated in any kind of regular succession or arrangement, instead of being promiscuously described as chance happened to throw them together in Mr Ede's shop window. But as to the copper-plate part, it is more calculated to mislead than instruct. The partial delineations, here given, are not only ill executed, but grossly inaccurate. That they are ill executed, will appear on a mere inspection; to prove that they are grossly inaccurate, let two or three instances out of a great number suffice. In pl. 3 the legend of the Spanish peso appears *vsraque vnum*, instead of *vtraque vnum*. In pl. 17, on the half ecu of Louis XIV, the legend appears thus, *Lud. XIII D G Reierovrex*, instead of *Lud. XIII D. G. Fr et Nav. Rex*. In pl. 22, the testhalf of Holland is inscribed *soncordia resiabun crescun*, instead of *concordia res parvæ crescunt*. What is supposed to be a *Dantzic* ducat, in pl. 28, is a *Danish* one; and, in plate 18, the rupees with Persian characters are represented upside down. That the representations are only partial, is evident from only one side of each coin being given; nor can we admit Mr. Ede's apology, that 'to have given both would only have increased the price of the book without adding to its utility, most of them having nothing more on the reverse than the armorial bearings which form no part of my object.' for, in the first place, he does not appear to know which is the obverse and which the reverse of a coin, having sometimes represented one and sometimes the other; next, a great number of his coins shew nothing but armorial bearings; and lastly, it is obvious that, to detect a counterfeit, it is necessary to examine both sides. We have bestowed more words on this *vade mecum* of money-changers than it deserves: and will conclude with reminding Mr. Ede of the good old maxim, that if any thing be worth doing at all, it is worth doing well.

Art. XXVII. *The Lash; a Satire, without Notes.* 8vo. pp. 48. price 2s. 6d. Bone and Hone. 1809.

A SATIRE on living characters and present times may do very well 'without notes;' but we question whether it can succeed, also, without novelty, without vigour, and without wit.

ART. XXVIII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

GREAT BRITAIN.

Mr. James Norris Brewer has just commenced a work intitled *Descriptions, Historical and Architectural, of Splendid Palaces and Public Buildings, English and Foreign, with Biographical Notices of their Founders, Builders, and other eminent Persons.* To be handsomely printed in Quarto. The first number contains engravings by Porter and Storer of Somerset-House and Linlithgow Palace. It is intended that six numbers shall form a volume, and complete the work; unless the public encouragement should induce a continuation, comprehending every public Building or Palace worthy notice and consonant to the plan of the work. The plates for the first volume are actually finished.

We are pleased to find that Mr. Custance's *Concise View of the Constitution of England*, (reviewed E. R. Vol. V. p. 70) has reached a second edition; in which he has made several additions and improvements.

M. de Gardanne, brother of the French ambassador at Persia, has published a *Journal of his Travels in Turkey and Persia*, which is already translated, and will be published very shortly.

Mr. G. Dyer is preparing a complete edition of his *Poetical Writings*, which will be published by subscription in four duodecimo volumes.

The Rev. J. Owen has in the press a new and elegant edition, being the seventh, of *The Fashionable World Displayed*.

A Collection of *Original Letters between Bishop Nicholson and some of his learned contemporaries* are announced for speedy publication.

Mr. Arthur Owen is preparing for the press a small volume of *Poems*.

A Translation of the *Voyage of Discovery to the South Seas, performed by order of Bonaparte*, is in the press.

The *Voyage to Peking of M. de Guignes*, French resident in China, is nearly ready for publication at an English press.

The *Novels and Miscellaneous Works of Daniel de Foe* are printing in 10 volumes folio and octavo.

Some original *Dramatic Fragments* by Steele and Addison will appear in a few

days, in a new and enlarged edition of Steele's *Epistolary Correspondence*.

Mr. J. Wilson, Surgeon, late of Guy's Hospital, will publish in the course of next month, *Pharmacopœia Chirurgica, or Formulae of the different Hospitals*.

A work of great erudition and entertainment will shortly appear under the title of *Anonymiana*, compiled by a late very learned divine.

The Rev. Ed. Valpy is preparing a new edition of Robertson's *Phrase-Book*, with alterations and improvements.

In the course of this month will appear *Five Sermons on Baptism, Confirmation, the Vows of Baptism and Confirmation, and the Lord's Supper.* By John Scott, A. M. Vicar of N. Ferriby, and Lecturer in Holy Trinity Church, Hull. 2s. 6d.

The Rev. F. Howes, author of *Miscellaneous Poetical Translations*, will shortly publish a translation of the *Satires of Horace*.

The Rev. Joseph Samuel C. F. Frey, minister of the gospel to the Jews, will shortly publish a narrative, containing an account of his descent, education, offices, &c. among the Jews, to his union with the London Society for promoting Christianity among the Jews. Mr. Frey has also prepared an *English Hebrew Grammar*, which will soon appear.

Mr. Pratt is preparing to publish some *Specimens of Poetry*, by Joseph Blacket, a youth of extraordinary poetical promise, who from an undistinguished situation, by no means favorable to mental exertion, is by some eminent literary characters deemed one of the most highly gifted individuals that has for a long time been seen among us.

A *Narrative of the Campaign of the British Army in Spain*, commanded by Lieutenant General Sir John Moore, by his brother James Moore, Esq. from authentic documents, is expected to appear next month. It will be accompanied with illustrative plates, and a head of Sir John Moore, engraved by Heath.

The Rev. James Wilmot Ormsby, chaplain on the staff of the army, will shortly publish, in two octavo volumes, an account

of the operations of the British Army in Spain and Portugal, and of the state and sentiments of the inhabitants, during the campaigns of 1808-9, in a series of letters.

Sir Jonah Barrington, Judge of the Court of Admiralty of Ireland, has in the press, *Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland*. It will comprise a view of Irish Affairs from the year 1780, and be embellished with numerous portraits of the distinguished characters.

The posthumous Works of the late Rev. John Skinner, episcopal clergyman, in Longside, Aberdeenshire, will shortly be published to subscribers in two octavo volumes. An additional volume, containing a collection of the author's poetry, is also nearly ready for publication.

In a short time will be published, *Cromwelliana, or Anecdotes, from authentic Documents, illustrative of the Characters of Oliver Cromwell, Protector, and his Family; with a view of the battle of Worcester, from an original interesting picture; also representations of Cromwell's standing and lying in state at Somerset House, &c.* The above will be printed in one volume small folio, large paper Copies price 2l. 2s. and small paper 1l. 11s. 6d. The number of copies printed on large paper will not exceed the subscription list.

Dr. Serney, Oculist, has in the press, a *Treatise on Local Inflammation, more particularly applied to Diseases of the Eye, in which an improvement in the treatment of those diseases is recommended, which has been confirmed by numerous cases under the author's own care.*

The second edition of a *Treatise on Malting*, by Mr. Reynoldson, late of Newark, now of Bromley, Middlesex, will appear in a few days. This gentleman was the principal evidence on the subject before a Committee of the House of Commons about two years ago, and has long been practically engaged in the art.

DENMARK.

The Society of Rural Economy at Copenhagen has commenced the publication of its proceedings. The first number of the first volume contains, 1. *Journal of an Agricultural Tour in England*, by Meinhold. 2. *An Essay on the Management of Trees*, by Mourix. 3. *The Mode of making Gooseberry Wine* by Saxtorph. 4. *Report of the Proceedings of the Society.*

FRANCE.

M. Pictet, Professor in the Academy of

Geneva, has published a *Translation of James Hall's Experiments on Heat.*

Dr. J. Dufour has translated and published Dr. Thornton's work in favour of vaccination.

M. Millot, has favored the literary world with a work entitled "*Garonomia, or, Physiological and Philosophical Directions to both sexes, an attention to which will insure a long life, free from disorders and infirmities.*"

MM. A. Poiteau and P. Turpin have commenced a new and improved edition of Duhamel-Dumonceau's *Treatise on Fruit Trees*. It will contain not only those which have escaped the original author's observation, but also those which have been introduced into cultivation since he wrote. It is published in numbers, price 30 fr. each, containing 6 plates, printed in colours, afterwards finished by skilful artists. The first number only has appeared.

M. L. Reynier has published a work on the subject of Egypt under the government of the Romans. It is divided into two sections. The first relates to Egypt previous to its subjugation by the Romans—the organization of its government—the rights of possession—the administration relative to agriculture—to finance—to commerce—and the arts—the invasion by Alexander, and its consequences. The second part relates to Egypt after its conquest by the Romans, and follows the same method of arrangement.

Dr Colquhoun's *Treatise on the Police of the Metropolis* has been translated and published at Paris.

GERMANY.

M. G. Sartorius has published at Göttingen, a work on the causes of the wealth of nations, and on political economy. It consists principally of a kind of commentary on the works of Smith and Lord Lauderdale on the same subjects. The concluding memoir in the work relates to those methods which a government may adopt for the purpose of increasing national wealth. (*Abhandlung über den National-Reichthum*, Vol. I. 8vo. 1 rxd. 12 gr.)

M. Ch. de Schloetzer has published at Göttingen the first volume of a work consisting of *Essays on Jurisprudence, History, and Politics*. This volume contains *Memoirs on the following subjects: 1. De jure suffragii in societate aequali. 2. De justis et sapientibus Ducis principio causas subditorum non e propriis sententia dijudicandi, sed semper foro legibus*

noscedas submittendi. 3. *Primæ lineæ sci-*
entiarum politicarum. 4. A Memoir on the
Roman Jurisprudence on the principles of
Gibbon, in German. The three former Es-
says are in Latin. (*Kleine Schriften aus dem*
Nach der Rechtsgelehrsamkeit. Vol. I. 8vo.
174d.)

ITALY.

A work interesting to the lovers of Anti-
quities and the Arts, has been recently pub-
lished at Rome, consisting of a Collection
of Engravings carefully executed, repre-
senting the deities, altars, tripods, candela-
bra, basso relievos, quadrigæ, vases, urns,
&c. of antiquity, with an account of the
places where the originals are now to be in-
spected. A few sheets of letter press explain
the subjects of each plate. (*Raccolta di cento*
tavole rappresentanti i Costumi religiosi, civili,
militari degli antichi Egiziani, Etruschi, Greci
Romani, tratti degli antichi monumenti, per
ordine de' Professori delle Belle-Arti, disegnate ed
incise in rame da Lorenzo Roccheggiani. 2 vols.
colong folio, Rome, 24 scudi.

RUSSIA.

M. Ch. de Schloezer has published at
Riga the first two volumes of a work on the
Principles of Political Economy and Na-
tional Riches. It is published by direction
of M. de Muravief, Minister of Public In-
struction at Petersburg. (*Anfangs gründe*
der Staatswirthschaft. Vols. I. II. 1 rxd. 8 gr.)

SWEDEN.

M. C. J. Schoenheer has published at
Stockholm the first number of an entomolo-
gical work, entitled *Synonymia Insectorum*, a
Treatise on Insects, classed according to the
Systema Eleutheratorum of Fabricius. Under
this title, the author intends to comprise a
complete catalogue of all insects described
in different works on this science: to class
together all of the same genus, notwith-
standing the different names which have
been given them, and to separate into dis-
tinct classes those which have been errone-
ously intermingled.

Art. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Rites and Mythology of the British
Druids, ascertained by National Documents,
and accompanied with the general Traditions
and Customs of Heathenism: with an Ap-
pendix, containing Original Poems, and
some Remarks of Ancient British Coins.
By the Rev. Edward Davies, Author of
Celtic Researches. royal 8vo. 16s.

BIOGRAPHY.

The Life of Erasmus, with an Account of
his Writings; reduced from the larger work
of Dr. Jortin. By A. Laycey, Esq. Em-
bellished with a Portrait of Erasmus, en-
graved from the celebrated Original, by
Hans Holbein. 8vo. 8s. 6d.

CHRONOLOGY.

Analysis of Chronology, in which an
Attempt is made to explain the History
and Antiquities of the Nations recorded in
the Scriptures, together with the Prophe-
cies relating to them, on principles tending
to remove the Imperfection and Discordance
of preceding Systems of Chronology. By
William Hales, D. D. Rector of Killesan-
dra, and formerly Fellow of Trinity College,
and Professor of Oriental Languages in the
University of Dublin. Vol. I. illustrated by
six copper-plates. 2l. 2s.

CLASSICAL LITERATURE.

The Satires of A. Persius Flaccus; trans-
lated, with Notes on the Original, by the
Rev. F. Howes, A. M. 8vo. 7s.

ECCLESIASTICAL HISTORY.

The History of the Church of Christ:
Volume the fourth, part the second. Con-
taining a Continuation of the Sixteenth Cen-
tury, on the Plan of the late Rev. Joseph
Milner. By the Rev. Isaac Milner, D. D.
F. R. S. Dean of Carlisle, and President of
Queen's College, Cambridge. 10s.

EDUCATION.

Exempla Propria: or English Sentences,
translated from the best Roman Writers,
and adapted to the Rules of Syntax: to be
again translated into the Latin Language;
designed for the Use of Junior Boys in Clas-
sical Schools. By the Rev. George Whit-
aker, A. M. Domestic Chaplain of the most
noble the Marquis of Lansdown, and Master
of the Grammar-School in Southampton.
12mo. 3s.

FINE ARTS.

The Costume of the Ancients. By Tho-
mas Hope. 2 vols. royal 4to. 4l. 14s. 6d.
The same Work in one vol. royal 8vo. 1l.
15s.

The Works of James Barry, Esq. Histo-
rical Painter; late Professor of Painting in

the Royal Academy, Member of the Clementine Academy in Bologna, &c. containing his Discourses at the Royal Academy; Observations on different Works of Art in Italy and France; Remarks on the principal Paintings in the Orleans Gallery, exhibited in 1798, &c. together with his Correspondence with Mr. Burke and other distinguished persons, and some account of his Life and Works. With a Portrait of the Author and numerous other engravings. 2 vols. 4to. 5l. 5s.

MEDICINE AND CHIRURGERY.

A Popular Treatise on Medical Police, and on Diet, Regimen, &c. By John Robertson, M. D. 2 vols. 8vo. 12s.

MISCELLANEOUS LITERATURE.

Letters from an Elder to a Younger Brother, on the Conduct to be pursued in Life. foolscap 8vo. 3s. 6d.

Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents. Published by her Executor and Nephew, Matthew Montagu, Esq. M. P. With a Portrait, from a Miniature by Zinck. 2 vols. crown 8vo. 14s.

Essays on the Sources of the Pleasures received from Literary Compositions. 8vo. 8s.

Tales of Fashionable Life. By Miss Edgeworth. 3 vols. 12mo. 18s.

A Manual of Essays, selected from various Authors, and among others from Butler, Lord Clarendon, Sir Wm. Temple, Dryden, Jer. Collier, Locke, Atterbury, Pope, &c. &c. 2 Vol. 18mo. 9s.

Letters and Reflections of the Austrian Field Marshal Prince de Ligne. Edited by the Baroness de Stael Holstein. Containing Anecdotes hitherto unpublished of Joseph 2, Catherine 2, Frederick the Great, Voltaire, and others; and interesting Remarks upon the Turks. Translated from the French, by D. Boileau, Esq. 2 vols. 12mo. 10s.

Transactions of the Royal Society of Edinburgh. Vol. 1, Part 2, 10s. 6d.

POETRY.

An Ode on the Death of Lieutenant George J. B. Tucker. 2s. 6d.

Elements of Art; a Poem on Painting, in Six Cantos; with notes and a preface, including Strictures on the State of the Arts, Criticism, Patronage, and Public Taste. By Martin Archer Shee, R.A. 8vo. 13s.

A Monody on the Death of Sir John Moore. By M. G. Lewis. Recited at the late Theatre Royal, Drury Lane, by Mrs. Powell. Prohibited on the Third Night by the Lord Chamberlain, and quoted by Mr.

Tierney in the House of Commons, on Tuesday, May 9. 8vo. 1s. 6d.

POLITICAL ECONOMY.

Observations on a Pamphlet written by Richard Flower, entitled Abolition of Tithes, by the Rev. James Bearblock, A. M. Fellow of King's College, Cambridge, Author of a Treatise upon Tithes, and of various modes of compounding for tithes. 1s. 6d.

POLITICS.

A Few Plain Observations upon the Ends and Means of Political Reform, and the Measures adopted by the present Supporters of that cause, in a Letter to a Member of Parliament. 8vo. 2s. 6d.

A Letter addressed to John Cartwright Esq. Chairman of the Committee at the Crown and Anchor, on the subject of Parliamentary Reform. 8vo. 1s.

THEOLOGY.

The First Lessons, at Morning and Evening Service for all the Sundays, and some of the principal Holidays; with a full Notes. 2s. 3d. The above may be bound with the New Testament. 5s.

Houghton's five Essays on the Future Existence of Man; to which is prefixed a New Edition of his Sermons, revised. 8vo. 1s.

Essays on Various Subjects. By George Walker, F. R. S. Late Professor of Theology, at the New College, and President of the Literary and Philosophical Society of Manchester. To which is prefixed a Memoir of the Author, by his Son. 2 Vols. 8vo. 1l. 1s.

Remarks on some parts of Mr. Faber's Dissertation on the Prophecies, relative to the great Period of 1260 years. 2s.

A Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead, A. M. of Balliol College, Oxford, and Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh. 8vo. 9s.

An Attempt to throw further Light on Isaiah. Chap. vii. ver. 14, 15, 16. By John Moore, LL. B. Minor Canon of St. Paul's, and Rector of St. Michael's, Bessishaw, and of Langdon Hills, Essex. 2s. 6d.

The Gospel Doctrines of Baptism, Justification, and Sanctification, briefly and soberly stated; A Sermon preached before the University of Oxford, on Sunday, February 12, 1809. By the Rev. John Morris, A. M. Late Fellow of Queen's College; Assistant Minister of Curzon Chapel, Mayfair, Westminster. 1s.